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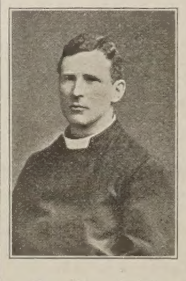

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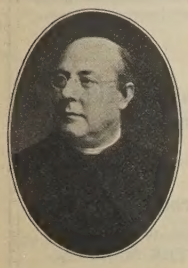

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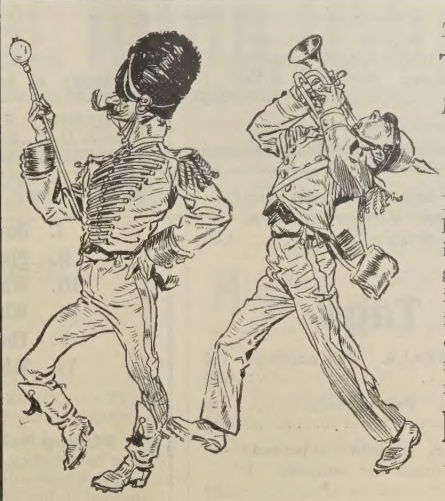

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SECOND SUNDAY IN ADVENT.

ALL Scripture," says St. Paul, "is given by inspiration of God" (II. Tim. 3:16). The Christian, knowing the mind of holy Church upon the authority and authenticity of the Bible, need never be disturbed by the changing vagaries of speculative criticism.

To neglect a systematic intellectual and devotional use of the Scriptures is to imperil the salvation of our souls. "Blessed is he that readeth, and they that hear," St. John tells us (Rev. 1:3). Because of the Protestant's mistaken use of the Bible, many Churchmen have fallen into a grievous error of the opposite extreme.

That spiritual giant, the late Primate of Scotland, says: "Religious books are valuable so far as they lead us to study the Bible for ourselves, but when they become a substitute for it, we are infinitely better off without them."

In the Collect for to-day we ask that we may use aright God's Word as a preparation for the Second Advent, which is solemnly described in the Gospel. The Epistle tells us that the Scriptures were written for our learning.

There are two methods for studying the Bible, both of which are essential to our spiritual well-being.

1. There must be a familiarity with both the Old and New Testaments; a knowledge of their characters, and of the situations in which they are placed. This is best acquired in early life; and that child's education is sadly neglected who is not familiar with the Bible, and has not read it through before fifteen years of age. Otherwise the knowledge will not be acquired in later life, when studies and worldly claims become dominant. In childhood also is the time to commit choice passages to memory, for we are bidden to "read, mark, learn, and inwardly digest" the blessed truths of Scripture. "Thy word have I hid within my heart, that I might not sin against Thee" (Ps. 119:11).

2. The other method, and still more important to our spiritual growth, is the devotional study of God's Word. This is called meditation or mental prayer, and consists in fixing the mind and will upon some subject or verse, and then, after prayer to the Holy Spirit, to strive to listen for God's Voice speaking to the individual soul. "I will hearken what the Lord God will say concerning me" (Ps. 85:8). "I will stand upon my watch, and set me upon my tower, and will watch and see what He will say unto me" (Hab. 3:1).

To many the idea of meditation presupposes intellectual powers; but the simple soul, resting upon the Spirit, and looking up to Christ, can contemplate eternal verities as well as the profoundest scholar. The best direction for beginners in mental prayer is a little booklet entitled *A Method of Meditation*, which advises writing down the thoughts as they are given to us. This tract, which may be obtained from Holy Cross Monastery, West Park, N. Y., is widely used in our country, and has proved a wonderful help to those following it.

Bishop Wilkinson advises those who have never learned to contemplate, to take ten minutes every day for one year, and with Bible and Prayer Book, to go to their own rooms, away from where they write letters and do their work.

By the faithful use of meditation one learns to realize the Presence of God, and, listening for His Voice, gradually to abandon the habit of day-dreaming and useless reverie unbefitting the soul that lovingly awaits the Second Coming of the Master.

C. F. L.

FLATTER not thyself in thy faith to God if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor if thou wantest faith to God. Where they are not both together, they are both wanting; they are both dead if once divided.—*Quarles.*

CAN WE HASTEN REUNION?

II. We may, if we Will. Will we?

HAVING attempted last week to lay a foundation for some constructive thoughts relating to this subject, we shall proceed to build on that foundation.

For a moment we digress to advert to the history that the American Church has already made in its longings for unity; though we must confess that we do not view that history with the degree of pride which many of our fellow-Churchmen are accustomed to bring to it.

The large-heartedness and the broad-mindedness of the signers of the Muhlenberg Memorial, more than half a century ago, have not always characterized those who have acted as spokesmen for the American Church in this matter. Thus, in 1883, our Bishops issued a special call to Old Catholics to enter into closer relations with them. In 1886 they invited any and all Christians bodies to consider how we might establish bonds with them on the basis, not of actual absorption, but of some definite extension of the historic episcopate to them. Finally the Old Catholic Bishop in this country did formally accept our overtures and ask that the humble Christians under his jurisdiction be taken into just such relations with this great American Church as we had offered.

Where were those great Bishops and other clergy and laymen, then, who had waxed so eloquent upon the subject while yet it was abstract? Which of them translated their own words into practice? Which of them tried to "make good"? Is it not notorious that hardly one of those who had hitherto been most active in urging unity, lifted a finger to help when there was a concrete case before us? Is it not a fact that the House of Bishops simply dallied with the subject, putting it off from time to time until finally the disappointed Kozlowski died? Did they even refer the application to that commission on Christian Unity which they had hitherto created for the express purpose of conducting such negotiations?

This is, indeed, an unpleasant episode, but it is one which we cannot evade. It is part of the history that we have made.

It is inevitable that we should remember this when we are now asked to offer new terms of unity in which the historic position of the Church is left more and more obscure. We cannot forget it when we read those warm-hearted words which the Bishop of Albany recently addressed to his diocesan convention. The Bishop of Albany has been one whom Churchmen have delighted to honor, and his words always challenge attention; his large heart always impels a like sympathy to his own. But the Bishop will remember this sad, sad gulf that yawned between our abstract declarations of 1883-86 and our concrete failure to "make good" when we were taken at our word. Is it not clear that unless we first remove the causes that rendered our arm helpless before, we have no right to offer ourselves as factors in promoting a unity that we refused to promote when we had the opportunity? And we are impelled to a like thought when we read similar words in the *Churchman* as to the overwhelming duty resting upon us to promote unity. Did the *Churchman* help constructively when the case was concrete? Did any of that section of the Church which describes itself as "Broad"?

There was once a certain monk, of whom misty tradition tells, who prayed earnestly day by day and night by night that his Lord and Saviour would come to him in visible presence. One stormy night there was a knock at the monastery door and a pilgrim of uncouth appearance asked for lodging. "Nay, it is the hour of prayer," was the monk's response; "ye cannot interrupt me now." And so the pilgrim departed on his way and the monk continued to pray that his Lord would come to him. Out of the voices of the storm came to him clearly the words: "I came, and ye took Me not in."

It is not difficult to apply the tradition, which is also a parable, to those in this American Church who talk about their desire for unity. "Inasmuch as ye did it not to one of the least of these My brethren—"

IT HAS NOT been pleasant for us to write in this strain. We thoroughly recognize that in their best moments and when they can divest themselves of partisanship, all thinking Churchmen are thoroughly in earnest in their desire for unity. But history cannot be unmade. Our leaders had their test. The Church gave its imprimatur to their Quadrilateral. They had the entire charge of the "machinery" that was necessary to put it into operation. They failed. They did not even vindicate their good faith when the test came. They did not put their own machinery into motion. *Churchmen themselves* are obstacles in securing unity. It becomes a bounden duty therefore to weigh any further suggestions very carefully. We must, we feel, suggest certain principles that were not clearly discerned before.

First we venture to say that when any measure of unity first comes within the range of possibility, it will be with the weakest and not with the strongest separated bodies in Christendom. Our former leaders always talked most of their desire for unity with Presbyterians. Presbyterians certainly constitute one of the most respected, not to say aristocratic, bodies in the United States. They may well be viewed as our examples in many respects. But Presbyterians hold the strongest citadel in Protestantism. They *need* us less than any other body of which we have knowledge. The point of view in the next step which we propose is not "With whom would we prefer to affiliate?" but "Whom can we most truly serve?" We must follow the lead of Him who left the ninety and nine and went into the wilderness to find the one humble, lost sheep. If we do not desire unity with the humblest of God's people, be they Poles, Syrians, Africans, or what not, we have no right even to pray for unity. We must recognize that our own aristocratic exclusiveness is one present cause of disunity. If we could obtain unity with the humblest sect in the land that needs our help, we should prefer it to any federation with the mightiest that has not outgrown the principle of sectarianism.

BUT IF Anglican Churchmen have really reached the time when, in earnest, they desire to act as mediator in Christendom, they undoubtedly have the opportunity. Far-seeing Christians recognize at length the Passing of Protestantism and the coming of Catholicism. The men in advance of their generation perceive that unity can come only on a basis of historic Catholicity; that a complete break with the historic Christianity of the ages is suicidal; yet that the Church must not point to the past as a venerable ruin, but must show itself and its historic episcopate vigorously alive to the issues and needs of the *present* day. Dr. Newman Smyth's far-seeing vision, and Dr. Slattery's constructive essay, both of which we acknowledged last week for the thoughtful assistance they have given to us, must establish the *motive* which alone can underlie our work; and we may add frankly that if American Churchmen do not rise to their opportunities, it may be true, as Dr. Smyth suggests, that the so-called Modernist party in the Roman communion will present the most feasible platform for reunion. We fear it is true that we have *nearly* thrown away that opportunity, while vague theorists in our communion have played with the subject.

The new campaign for unity would start with the definite pronouncement that the Protestant Episcopal Church is, in fact, the American Catholic Church, and as such begs any and all Christian bodies to appoint committees to confer with its own commission on Christian Unity in order to discover, by mutual conference, how that essential Catholicity may best be shared with all Christian men. There would be in this the very opposite of self congratulation. There would be the express recognition that we have ourselves failed to realize our own opportunities. So far from asking all other Christians to become Protestant Episcopalians, it would be a direct promise to cease to be such, for ourselves. Our own confession of responsibility for disunity would be made, but with it the pledge that we would from this time on cease to be separatists and conduct ourselves as Catholics. We would remind the Christian world that unity first obtained by the disciples continuing steadfast in the apostles' doctrine and fellowship, the Breaking of the Bread, and the prayers. We would invite them to consider in such conferences how those identical conditions of unity could be restored to-day. This is a definite proposal to the Church. It forms a basis upon which, we believe, unity is far more hopeful than it ever can be from any platform based on compromise or surrender. It is not necessary for us to discuss abstract questions as to the precise relation of non-episcopal ministries to the purpose of Almighty God. Certainly we all recognize that He blesses those who have no other ministry, but this is not the point at issue.

The weakness of the Quadrilateral is that it assumed that we are perfect, and, promising no change for ourselves, invited the Christian world to change its own organizations to conform to our convictions. But it is both the strength and the weakness of the plan we have outlined that it begins with our own confession of grievous fault in days gone by. This is a weakness, because it is impossible until we become humble

enough to recognize that fault, and large enough to resolve that we will henceforth rise to the plane of American Catholics. To-day we are neither humble enough nor large minded enough. But it is a strength when we shall rise to it, because it treats us as sinners also and asks other Christians for no more than we are willing to do, ourselves. We shall show our good faith, at least, when we resolve to be no longer Protestant Episcopalians but American Catholics; we shall not until then.

And as there are evidences on all hands of the break-up of former ecclesiastical parties among us, we plead earnestly that far-seeing Churchmen, regardless of earlier combinations, will rally about this platform, and seek in good faith to promote a new forward movement in this Church. We shall promote unity simply by making ourselves fit to promote it.

Some may ask, What does Catholicity involve? We reply, it involves loyalty to all that has come down to us through the continuous life of the Church from the beginning; the recognition of the fact that all centuries are of equal value in testing the law and the practice of the Church; a larger view of Christianity than that it is tied to sixteenth century acts of parliament; a more cosmopolitan view than that Americans must be tied, hand and foot, to English standards; a perspective that is not narrower than the range of nineteen centuries of the influence of the Holy Spirit in the Church, covering all Christian lands alike, and, not least, the present day itself. That view and that perspective are Catholicity. The details of what is thereby involved must be worked out after Churchmen have thoroughly determined that this Church shall stand henceforth before the Christian world as the American Catholic Church and shall seek to promote unity on that express basis. If we are unwilling to do this, the opportunity must be passed to Rome. One communion and one only will ultimately become, in fact, the American Catholic Church. Our history gives us the first right to the service; let no one suppose that God will be frustrated in His purpose if we refuse it.

And yet this platform may never be offered by a part of the Church only. So long as some of our wisest counsellors and most active Churchmen hesitate to adopt for us the name of the American Catholic Church and to practise what that name would imply, we cannot become an important factor in any movement toward reunion. The plea of the advanced thinkers of the day, of whom Dr. Smyth may be reckoned the exponent, is for a unity based on historic Catholicity. We have the opportunity to supply the basis, but we can seize the opportunity only if there be substantially and *qualitatively* an agreement among Churchmen themselves to plant the Church firmly and avowedly upon the basis of her historic Catholicity. This is the ground upon which all our popular books and tracts upon the Church present it as entitled to the allegiance of all Christian people, yet, strangely enough, we have refused to raise the standard of American Catholicity in the only way that would really bring it to the attention of the Christian world. We have failed because we have not been brave enough in the cause of Jesus Christ and His Church to win. But those men who voted it "inexpedient" to change the name before, must first adopt this larger, broader position before the Church can be in position to act seriously. Until they do, we must acquiesce in the present failure of the Church to rally Christendom to unity. If Protestant Episcopalians will not cease to be Protestant Episcopalians in the interest of unity, they have no right to ask Presbyterians to cease to be Presbyterians.

Current religious literature shows that the spirit of individualism is far from dead. We have prophets preaching a "Christianity" in which our Lord is merely an incidental factor. We do not delude ourselves with any hope that the time of disunion is at hand. But the time is ripe for us to *prepare ourselves* for better things, and that, for us at least, must be the first step.

We appeal to broad-minded Churchmen everywhere to enlist in this movement. We call to its support those who are humble enough to seek to promote unity by first recognizing—as the promoters of earlier plans did not—our own need to reform ourselves and broad enough to be willing to do it.

Will Churchmen be large-minded enough to do this?

MUNICIPAL civil service reform progresses steadily and municipal administrators are coming to realize what the recent Kansas City Board of Freeholders recently declared in submitting the new charter to the electorate of the city: "Any city in the present state of municipal advancement and progress which has not provision for civil service is as much behind the times as a city without electric lights, telephones, or street cars." For four or five years there has been a gradually lengthening list of cities that have placed themselves in the list of "up-to-the-times" class, and the current year has shown the most marked advances. New Jersey led the way with a law under which the various municipalities may adopt its provisions either by ordinance of the local legislature or by popular vote. So far three cities (Newark, Jersey City, and Bayonne) and one county (Essex) have adopted the law by ordinances. In April civil service rules were established under a charter provision by Long Beach, Cal. In August, Kansas City, by popular vote, adopted a new charter with rigorous provisions for the establishment of the new merit system. In Boston the hearings before the Finance Commission have disclosed the extravagance in the matter of salaries in the county offices, which are not now under the civil service law, as well as the tendency to create unnecessary offices to satisfy political demands. The record of progress is most encouraging, especially as it shows that where the question is fairly placed before the people to decide they are overwhelmingly in favor of the merit system. The administration of the civil service laws in the various municipalities shows, by and large, an honest effort to enforce them, and in the larger cities the administration is increasingly efficient. San Francisco, because of its civic and material disaster, stands by itself, and although its civil service rules have been indulgently administered in the last few years, the situation is improving. In Philadelphia the system, however, seems to have fallen upon evil days, although even from there comes encouraging news, for the courts have just "knocked out" as unconstitutional the so-called "veteran's preference clause," which gave to the soldiers and sons of soldiers a preference in that they did not have to pass any examination before appointment.

ONE divorce to every dozen marriages; divorces to-day two and a half times as common as they were forty years ago—this, briefly stated, is the substance of the figures given out after much investigation by the census bureau. For the twenty years from 1887 to 1906 inclusive there have been in the United States 12,832,044 marriages and 945,625 divorces. From 1870 to 1880 the ratio of divorces increased two and a half times faster than the population; now the increase is three times as fast. The divorce rate has increased from 81 in each 100,000 of married population in 1870 to 200 in 1900.

The first step toward reform is to learn the facts. This we have now done. They are bad; very bad.

But the religion of Jesus Christ met even worse conditions in the Roman Empire at the very outset of its career, and conquered them. It can do it again, though it will be slower work.

The sacramental power of the Christian religion must be thrown in the balance against this gigantic evil.

ANSWERS TO CORRESPONDENTS.

G. F.—*Canadian Churchman*, Toronto, Ont.

R. H. L.—(1) The *Te Deum* is frequently used as a special hymn of thanksgiving on great occasions after the conclusion of a formal service.—(2) The altar cloth is distinct from the linen cloths and is used with them.

F. L. P.—There is no positive liturgical authority for the use of the *Nunc Dimittis* at the close of the Holy Communion, though it is not inappropriate and, following the service as does a recessional, is equally lawful.

A. L.—If your reference is to the Rev. Robert S. Barrett, D.D., he was a presbyter of the American Church who died some ten or more years ago, whose work was chiefly in Kentucky and Georgia, and who was the author of several books and tracts of a religious nature published by Thomas Whittaker and by The Young Churchman Co.

IN MEMORIAM.

EDWARD JENNINGS KNIGHT,
Bishop of Western Colorado.

When death's rude challenge summon'd him away,
We hung our heads. But now we see aright,
And rightly deem him God's anointed knight,
Who never turn'd his back upon the fray.
And as the dawn with unobtrusive ray
Thro' gradual steps of glory waxes bright,
The path he trod was as the shining light
That shineth more unto the perfect day!

So there is nothing fearful, nothing strange,
The faith to darken, or the heart make sore;
For in the holy vestments that he wore
With simple dignity, he laid him down
Ready, as call'd up higher, to exchange
The Bishop's Mitre for the Victor's Crown!

November 22, 1908. RICHARD OSBORNE.

LONDON TO WITNESS A CHURCH PAGEANT

Elaborate Preparations for an Historical Commemoration Next June

SOCIETY OF THE CATECHISM AND SUNDAY SCHOOL WORK

The Living Church News Bureau
London, November 17, 1908

THE *Times* newspaper publishes an exceedingly important and interesting announcement from the Bishop of London—namely, that there is to be held in London next year a great English Church Pageant. The Bishop writes:

"Ever since the beginning of this year some of our highest authorities on ecclesiastical history and art have generously and ungrudgingly placed the results of their knowledge at the disposal of the committee, of which I have the honor to be chairman, in furtherance of the idea of this Pageant. No sooner was the project mooted than the Archbishop of Canterbury and the Archbishop of York and many of our Bishops gave it their ready support. We want this Pageant to be an education for old and young; and we hope that it will show, by its pictures of by gone life and the influence which religion had upon that life, something of the struggles and the trials of those who fought for the Faith. It has been decided to hold this Pageant in the grounds of Fulham Palace, which I have placed at the disposal of the committee, and in the sylvan surroundings of these historic grounds the great episodes of our Church's history will be depicted by some 3,000 performers. It is proposed to hold this Pageant from June 10th to June 16th, and as the committee have secured the invaluable assistance of Mr. Frank Lascelles, whose successful conduct of the Oxford Pageant of 1907 and his still more recent and magnificent work in connection with the Tercentenary Pageant of Quebec is in the recollection of all, I have every reason to believe that the English Church Pageant of 1909 will stand out as an important event in the annals of pageantry."

The *Times*, subsequently referring to the proposed English Church Pageant, points out that the selection of Fulham Palace as the scene of the pageant is singularly appropriate, seeing that its thirty-five acres, surrounded by the moat, have been in continuous possession of the bishopric of London for 1,300 years, and that the palace (or as it was formerly called, Fulham House) is "full of memories connected with many critical periods of English history." It is understood that within the grounds of the palace a field of ten acres has been allotted to the purpose in question, and that plans have been prepared for the erection of a stand to accommodate 5,000 spectators.

In the Pageant all the scenes will be reproduced with as much exactness as contemporary records will admit of, and the archives of Canterbury, Lambeth, and Fulham will be ransacked for the exact details. The Pageant will consist of about twenty scenes, showing the development of the Church through all the ages from British times. While they will be in no way melodramatic, the scenes will be accompanied by a great deal of action, and ecclesiastical ceremonial, and will by no means be merely a series of tableaux.

The first scene to be depicted will be one in connection with the history of the ancient British Church, showing that the Church of Christ existed here before the coming of St. Augustine. The list of scenes is not yet fully decided upon, but it is practically certain that among them—after the British Church episode—will be the coming of St. Augustine, and probably his reception by King Ethelbert of Kent; William the Conqueror and Archbishop Lanfranc and the rejection of the Papal claims; the return of Archbishop Becket from exile; the granting of Magna Charta, in which Archbishop Langton took so large a part; an ecclesiastical ceremony (to be decided upon later) drawn from the reign of Henry III. or Edward I.; a procession of guilds; a miracle play accurately reproduced; a pilgrimage, and possibly the coming of the friars; a scene drawn from the reign of Henry VIII., in which Wolsey and possibly Erasmus may be represented; the consecration of Archbishop Parker; a scene in the life of Archbishop Laud; the acquittal of the seven Bishops; a scene in the life of John Wesley; and finally some scene of modern date, bringing the history of the Church down to our own time. The musical arrangements will be carried out by Dr. Allen of Oxford, and it is intended that the music shall suit each scene depicted, so as to get, as far as possible, the true local color. The historical side of the Pageant will be under the care of Mr. St. John Hope, of the Society of Antiquaries. The English Church Pageant of 1909, it should be borne in mind, will not be the same as the London Pageant of 1909.

PROGRESS OF THE SOCIETY OF THE CATECHISM.

The Society of the Catechism held its annual public meeting on Wednesday evening last at the Church House, Westminster, there being a large attendance. The chair was taken by the Rev. Canon Brooke, who made the highly gratifying announcement that great progress had been made in the work of the Society throughout the country, and that progress had never been more marked than during the past year. Prejudice against the method seemed to be decreasing. He wished to state emphatically that there was no idea of antagonism to the Sunday school system in the Society's work. Both could be worked together. Then followed a notable speech by the Bishop of Birmingham. He maintained, first of all, that there was a fundamental need of a fresh start in the matter of the religious training of children in the Church of England. "There was something of irony," said the Bishop, "in the position of the Church of England in regard to it; for, at the Reformation, the special characteristic of the Church of England was, that while retaining the ancient Orders of the Catholic Church in unbroken succession, it determined to lay quite a fresh emphasis upon the teaching function of the Christian Priesthood." The idea of the Church as a teaching Society, the sacred ministry a teaching office, was brought into prominence. "We are to have intelligent Christians. No more of this mediæval ignorance—this withholding of the Scriptures from the laity! Everyone is to be an instructed member of the Christian Society! Excellent! Admirable! But it is ironical to find now that we are an astonishingly badly taught Church."

THE NOTTINGHAM SUNDAY SCHOOL CONFERENCE.

A largely attended and "most inspiring" Conference of Midland Sunday school workers—from the dioceses of Birmingham, Lichfield, Lincoln, Peterborough, and Southwell—has recently been held at Nottingham, an account of which appears in the *Church Times* by one of the delegates. The dominant note throughout the Conference, he says, was one of determination to devise means by which the Church Sunday schools can be made more efficient, and to this end the diocesan organization of Sunday school work, with a carefully graded syllabus, was strongly advocated, together with vacation courses for Sunday school teachers and others willing to learn the art of teaching in order to instruct those unable themselves to attend the diocesan courses.

PRAYER BOOK REVISION DEFEATED AT THE SALISBURY SYNOD.

In pursuance with the Bishop's summons, a Synod *totius cleri* of the diocese of Salisbury was held on the 5th inst., in the Chapter House of Salisbury Cathedral, to consider some of the resolutions of the recent Lambeth Conference. The Salisbury diocese, it may be well to recall, stands alone among English dioceses in having in a measure revived Synodical government. The subject more specially before the Synod was Prayer Book revision, brought forward on motions dealing favorably with Resolutions 27 and 28 of the Lambeth Conference. After some speeches had been made for and against the first motion, the Bishop summed up the discussion, and reminded them that their vote would be an important one. According to their rules, nothing could become an Act of the Synod which was not carried by a four-fifths majority. It was manifestly the desire of the Bishop of Salisbury to carry the Synod with him in favor of throwing the Prayer Book into the melting pot. The vote was taken by show of hands, with the result that 254 voted in support of the resolution and 72 against. As that did not represent a four-fifths majority, the resolution did not become an Act of the Synod. Lambeth Resolution 28 was agreed to; and also several other resolutions of the Conference.

J. G. HALL.

BISHOP OF STEPNEY TO BE ARCHBISHOP OF YORK.

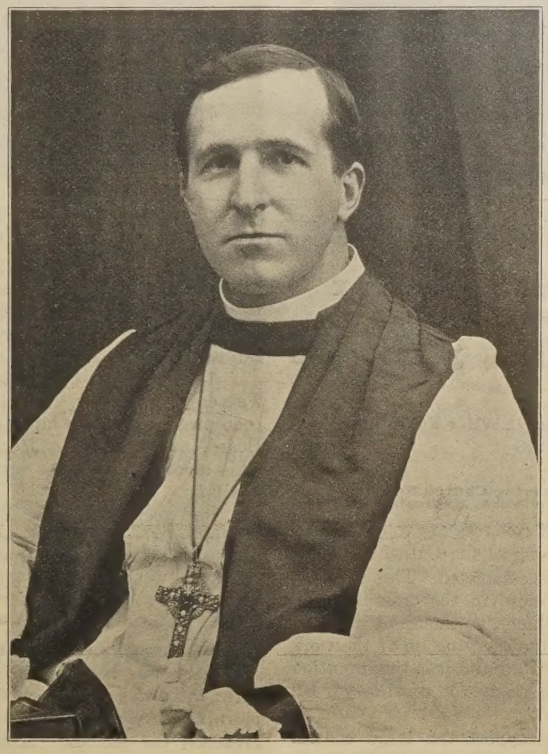
THE nomination of the Bishop of Stepney to the Archiepiscopal See of York and Primacy of the Northern Province, officially announced on November 16th, has naturally come to the Church and to the general public as a very great surprise—at first almost taking everybody's breath away—while among all sections of the community who place the Church before both party politics and Protestant partisanship, it has been received with intense satisfaction and cordiality. It is certainly a remarkably courageous and remarkably good Crown nomination; and Mr. Asquith, as the constitutional adviser of the king, in this his first piece of high ecclesiastical preferment, has well earned the gratitude of Churchmen and, indeed, fairly covered himself with glory in their eyes. Mr. Asquith has undoubtedly quite outdone the best records of either Mr. Gladstone or Lord Salisbury; it is, I think, by far the best Episcopal nomination that has been made in England for many hundreds of years.

The Bishop of Stepney—assuming, of course, that he will actually become the new Archbishop of York—will in all proba-

bility occupy his new exalted position, by God's help, greatly to the advancement of the Catholic cause in the north of England, and also to the restoration in a measure of the ancient prestige of his Primatial See. His name ought to prove the greatest in connection with the See since that of Wolsey. This nomination is a daring one in more ways than one. It ignores, I think, all precedent in the selection of so comparatively young a man for such an exalted position in the Church, while surely never before has there been the advancement of a Bishop Suffragan to one of the two Archiepiscopal Sees, instead of the translation of a diocesan Bishop. There is, however, on further recollection, one precedent, though apparently only one, for a somewhat similar promotion in the Church; but for that we have to go back three hundred and seventy-five years, to the raising of Cranmer to the Archiepiscopal See of Canterbury.

The *Times* newspaper, commenting on this Archiepiscopal nomination in a long leading article, refers as follows to Dr. Lang's position as a Catholic Churchman:

"We are perfectly conscious that the Bishop of Stepney's statement to the Royal Commission about his views on ecclesiastical discipline implied that he has mature and carefully conceived convictions on the Tractarian side; but we believe that in his East London experiences he has learnt to appreciate men of the opposite view." It rightly points out that Dr. Lang will go to York "accompanied by the enthusiastic greetings of a very large number of Anglican laymen." This is in reference obviously to his connection with the Church of England Men's Society as its president. "There will be plenty of people," the *Times* further says, "to insist that the appointment is more courageous than prudent; but, admitting all the risk, we expect that time will prove them wrong."



THE RT. REV. COSMO GORDON LANG, D.D., BISHOP OF STEPNEY, ARCHBISHOP-DESIGNATE OF YORK.

The Press comments in general are likewise favorable.

Like his predecessor in the Archiepiscopal See of York (Dr. Maclagan), Dr. Lang is a Scotsman, and like him, too, comes of Presbyterian parentage. He is one of the sons (another being a well known actor on the London stage) of a distinguished Presbyterian preacher, Dr. Marshall Lang, principal of Aberdeen University, and was born in Aberdeenshire just 44 years ago. He began his collegiate education at Glasgow University, and thence passed on a scholarship to Balliol College, Oxford, where he graduated with considerable distinction. In 1888, while he was reading law, he was elected to an All Souls' College Fellowship; but when on the eve of being called to the bar, he became all at once conscious of a vocation to the priesthood, and immediately went to Cuddesdon to prepare for admission to Holy Orders in the English Church. He was ordained priest in 1891, and became one of the clergy of Leeds parish church, under the present Bishop of Southwark. Three years later he returned to Oxford as Fellow of Magdalen and Dean of Divinity, and also became the incumbent of the University church. It was while he was at St. Mary the Virgin's that his influence with men, especially young men, was first particularly noticeable. In 1896 Dr. Lang was appointed to the important vicarage of Portsea (Portsmouth), where he came still more to the front by the character of his work, and where his Diocesan, as the *Times* piquantly points out, was the present Primate, who now receives him as a brother Archbishop. Queen Victoria heard of him at Portsmouth, and sent for him to come to Osborne, and made him her chaplain when he had been but nine years in Holy Orders. In 1901, Lord Salisbury, who had appointed him to Portsea, placed him at Stepney, as one of the Suffragans chosen by the new Bishop of London (Dr. Ingram) for his diocese.

J. G. HALL.

CHRISTIAN LOVE.

BY MARIE J. BOIS.

"SEE how these Christians love each other!" Such was the wondering cry of heathen Rome. What a strange thing that new religion was which thus taught the first lesson of love to a heartless pagan world! The early Church was indeed a true witness of Him whose very name is Love. And to-day?

Let me tell of an incident I witnessed recently. Not that I am sceptical on the subject of Christian love. It has been too wonderful a fact in my own life, bringing help and strength and cheer in the time of distress and adversity, for me to ever doubt its existence. Christian love taught me God's love, but how little of it there is in the world, nay, in those "who profess and call themselves Christians"!

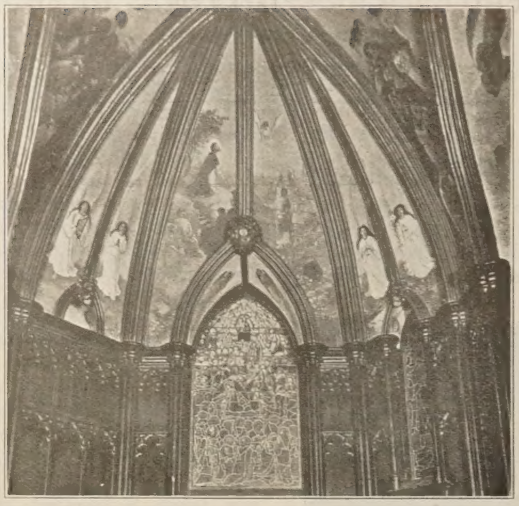
In one of the two denominational churches of a little village which shall be nameless, the incident of which I speak took place. One minister having taken a decided stand against the liquor traffic, and having thus made very strong enemies, was obliged to resign, his enemies having even gone so far as to accuse him of trying to set the church on fire, although the fire which destroyed the rectory left him almost destitute, since he was not insured. Truly a heavy cross for a man to bear; for who has not heard someone repeat a foul slander, protesting at the same time: "Of course I don't believe a word of it, but I must confess it looks very strange."

Having thus been told the story on my arrival, and personally knowing the minister, I felt it my duty to be present at his last trying farewell to his congregation. After he had preached his last sermon, his "brother minister of the other denomination," who was with him on the platform, rose to bid him farewell, and though an invited guest in that church, took occasion to compare the two systems of worship, much to the disadvantage of the one he did not belong to. He carefully explained that with *his* organization a minister was not at the mercy of the congregation; a remark which under the circumstances was made with perhaps more truth than tact. Yet, this might have been excused under the plea of his "giving it" to the congregation for the heartless behaviour of some of them towards their minister; but when he proceeded to criticise his "brother" for doing what he was pleased to term "detective work," I felt that indeed there was but little Christian love in his farewell. (I heard also afterwards that he had refused to lend books to the "brother" whose library had been burned down.)

Then came a spirited reply from him who, on the very eve of his departure, had thus received an unexpected blow—a reply which I was glad to hear, a reply which was applauded in the church—and yet when it was all over, and after leaving the church I found myself again under the clear, starry sky, the lack of love of that Christian farewell had filled me with an intense sadness which would be hard to describe.

With what a bitter irony, with what scornful wonder could the world exclaim: "See how these Christians love each other!"

ANYTHING that forces us closer to God brings a blessing. Therefore every trouble, distress, sorrow, temptation, loss, and all else that is commonly counted undesirable, ought to be an immediate occasion of thanksgiving. A man of rare power and contagious joy in life recently voiced in prayer his thankfulness "for burdens too heavy to be borne alone." They were such that he had to share them with his Heavenly Father, and in that special companionship, occasioned by his burdens, he found cause for thanksgiving. Cannot we all think of something in this line to be thankful for?—*Sunday School Times.*



FROM GIOVANI'S "THE AGONY."

FROM J. DOYLE PENROSE'S "THE RESURRECTION."

SECTIONS OF THE CEILING. MORTUARY CHAPEL OF ST. JOSEPH OF ARIMATHEA, CHURCH OF THE TRANSFIGURATION, NEW YORK.

TEMPORARY WALLS FOR NEW YORK CATHEDRAL

Crossing is to be Ready for Use by the End of Next Year

OTHER ITEMS OF CHURCH NEWS FROM THE METROPOLIS

The Living Church News Bureau
New York, November 30, 1908

TEMPORARY walls of reinforced concrete are to be used in filling in the arches of the crossing of the Cathedral of St. John the Divine until the structure is completed. This arrangement, with a temporary roof, will close in the crossing completely and give an auditorium in which five thousand worshippers may be seated. The funds for the carrying on of the work to this point have already been subscribed and it is the intention of the trustees to have the crossing ready for services on St. John's day, October 30, 1909.

The arches are eventually to support the large central tower, which is to be one of the chief architectural features of the lofty pile on Cathedral Heights. The architects, Messrs. Heins & Lafarge, after making tests decided that concrete would be the best material for closing the spaces until the structure was built up about them. The arches are 130 feet in height and eighty in width.

The cement walls are to be strengthened by trusses of steel at points and also by steel rods, in addition to which there will be concrete buttresses. These partitions of cement are to be two feet in thickness at the bottom and will gradually taper to one foot at the keystone. There will be entrances to the auditorium through its three screens of concrete.

At a meeting of the Board of Trustees of the Cathedral on Tuesday, November 24th, it was announced that $5,000 had been presented to the building fund by the Women's Auxiliary Board, of which Mrs. Henry Whitney Munroe is president. This amount represents various contributions collected by the auxiliary.

Two vacancies in the Board of Trustees were filled by the election of the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, and the Rev. James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers.

THE WOMAN'S AUXILIARY.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. Thomas' Church, on Tuesday, the 24th; there was a large attendance throughout the day. At the morning service the Rev. Dr. Ernest M. Stires, the rector, preached the sermon. After the luncheon at the Hotel St. Regis, addresses were made by the Rev. Edmund J. Lee of China, Dean Knapp of the New York Training School for Deaconesses, Archdeacon Smith of Oklahoma, the Rev. John W. Chapman of Anvik, Alaska, and John W. Wood of the Board of Missions. Bishop Greer made a strong plea for increased work along educational lines among the negroes. Among other things, he said: "Let us make it possible for these people to become not only all they are able to become, but all God in-

FROM FRA ANGELICO'S "LAST JUDGMENT."

FROM FRA ANGELICO'S "GLORY OF PARADISE."

SECTIONS OF THE CEILING. MORTUARY CHAPEL OF ST. JOSEPH OF ARIMATHEA, CHURCH OF THE TRANSFIGURATION, NEW YORK.

[See The Living Church, November 28th, Page 125.]

tended that they should be," said the Bishop. "I for one believe there is a great future for the negroes of this country."

BROTHERHOOD CORPORATE COMMUNION.

The annual corporate communion of the New York Local Assembly of the Brotherhood of St. Andrew was held Thanksgiving day morning in the crypt of the Cathedral of St. John the Divine. The celebrant was the Bishop of New York. He was assisted by Archdeacon Nelson, and the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy.

TABLET IN ST. GEORGE'S CHURCH.

In St. George's Church, Stuyvesant Square, a tablet has been unveiled to the memory of the late John Noble Stearns, who was vestryman of the church for nineteen years and junior warden for seventeen years. The memorial was designed and executed by the Tiffany studios. The inscription panel is of Sienna marble, and the lettering is a mosaic inlay of iridescent favrille glass.

ANNIVERSARY OF WORKINGMEN'S CLUB.

The thirty-fifth anniversary of the Workingmen's Club of the Church of the Holy Communion, Sixth Avenue and Twentieth Street, will be held Sunday night, December 6th. John Finley, president of the College of the City of New York, will deliver the address, and there will be reports by the treasurer and the secretaries.

"THE CROSS AND THE FLAG."

In St. Cornelius' Chapel, Governor's Island, on Sunday, November 29th, the Rev. John Keller, secretary of the diocese of Newark, made an address on "The Cross and the Flag," explaining the Christian origin of certain military ceremonies and customs, and the military origin of some Church names and ritual. The story of the rise of the great military religious orders was touched upon, and the need of the chivalry of Christian knighthood in the world to-day was strongly expressed.

VESTRYMAN AT RYE DEAD.

Augustus Wiggin, for forty-seven years a member of the vestry of Christ Church, Rye, N. Y., and for some years treasurer of the Archdeaconry of Westchester, died on Thanksgiving Day, aged eighty years. The funeral was held in the parish church on Saturday afternoon, November 28th.

OBSERVATIONS ON THE EMMANUEL MOVEMENT.

BY A CHURCH LAYMAN ATTENDING THE LECTURES IN NEW YORK.

THE introductory lectures have been given in a public hall and in St. George's Church, by the Rev. Dr. Worcester and Isaac H. Coriat, M.D. At the first lecture, in Mendelssohn Hall, Dr. Worcester was greeted by a large audience, admitted at $1.00 each. The Rev. Dr. Huntington presided. On the second night there was a much smaller audience to hear the medical man. As Dr. Worcester had given the Church or pastoral side, Dr. Coriat spoke on the medical aspects of the movement. In St. George's Church the lectures are given in the daytime; no one presided, no religious service was held, just ordinary lectures by Dr. Worcester.

2. All the lectures have been very elementary in character; very commonplace in matter and form; very disappointing to many. Religion has not been brought in at all, and so far, men have said it is a purely healing movement. Many devotees of Christian Science have been present. Women have made up ninety per cent. in each audience; city clergy and a few medical men have made up the other ten per cent. Dr. Huntington and Dr. Batten, who presided in turn at the Mendelssohn Hall meetings, and the rector of St. George's, have said that they have open minds, that they hadn't committed themselves; they were simply trying to find out what was good.

ANOTHER English parish church has yielded up its hidden treasures. At Fordingham, in the diocese of Salisbury, a discovery of great interest has been made. It is a slab of Purbeck marble with a Roman inscription on it, which the vicar (the Rev. Grosvenor Bartlett) believes must be a part of the tombstone of Aristobulus, the first recorded apostle to Britain, who is said by Eusebius to have been one of the seventy ordained by Christ and sent by St. Paul as a missionary to that country. Welsh tradition has it that Aristobulus came over with the family of Caractacus on their return from their captivity in Rome.—*Church of Ireland Gazette.*

CHILDREN OF ST. MARY'S HOME SING THANKSGIVING EUCHARIST

How a Chicago Charity Observes the National Day

FOREIGN MISSIONS PRESENTED TO CHICAGO CHURCHMEN

"Health Class" Established at St. Paul's

OTHER DIOCESAN EVENTS AND ITEMS OF PROGRESS

The Living Church News Bureau
Chicago, November 30, 1908

FOR many years past one of the most interesting features of Thanksgiving Day, as observed in Chicago, has been the annual visit of the children of St. Mary's Home for Girls to the Church of the Ascension, for the midday Eucharist, followed in the afternoon by a luncheon and entertainment. The children look forward with the utmost eagerness to this annual treat, and they again this year rehearsed carefully the music to be sung at the Holy Eucharist, so that this service was one of great beauty and heartiness. Mrs. Charles M. Walker, of 392 La Salle Avenue, was in charge of the entertainment provided this year in the parish house for these orphaned children. This is only one way in which the Church cares for the homeless children within her keeping even more beautifully and helpfully than is often done in the case of many of the best of our so-called more fortunate children. How many Church children who are not orphans have looked forward to this year's Thanksgiving Day as one to be signally illuminated with joy for them because of their church-going? How many of the Church's Sunday school children, who are provided with comfortable homes and indulgent parents, have been diligently rehearsing music for the Holy Eucharist, for weeks, as part of their preparation for Thanksgiving Day? Sometimes we think that multitudes of children would in many ways be better off if they were obliged to live in St. Mary's Home, and in the Chicago Home for Boys. Certainly the atmosphere of reverence and love for holy things is generated within both of these splendid institutions in a manner far more affective than is usually found possible in the average household and Sunday school. Many of our congregations of grown communicants would be deeply impressed if they could see the well-trained behaviour of these boys and girls at the Holy Eucharist, and could contrast it with the restlessness and inattention which often mar the church going of otherwise well-favored children.

COLONIAL AND FOREIGN MISSIONS.

Father Powell, S.S.J.E., paid a flying visit to the Church of the Ascension, when recently in Chicago, and the last number of the parish paper contained an interesting letter from him describing some of his work in the missionary district of Honolulu. Miss Whitcombe, who went to Bontoc, in the Philippines, from the Ascension, during the past year, has also written graphically about her work as a missionary among the Igorotes. She said that these children have actually learned to sing Merbeck's Mass entire, and that they sing the music very well, even better than it has at times been sung in Chicago! Father Powell says that few people realize the importance of Hawaii as a missionary center. "Bishop Restarick," he writes, "has sent 175 converted, baptized and confirmed Chinese back to their own land as missionaries, during his Episcopate in these islands." Another interesting letter concerning a mission work connected with Chicago was lately published in the Epiphany parish paper, telling of the work accomplished by the Rev. Fu Ta Huan, Epiphany's foreign priest, in helping to open up new work in the province of North Kiangsu, China. The Rev. Theodosius S. Tyng of Japan was also recently in Chicago and met several of the clergy at the Church Club rooms. He is busily engrossed in making a new translation of the New Testament into Japanese.

A "HEALTH CLASS" AT ST. PAUL'S.

For some two years the clergy of St. Paul's Church, Hyde Park (the Rev. Dr. Herman Page, rector), have been in close touch with "The Emmanuel Movement," as it is now so widely called, and for several months past the Wednesday evening services at St. Paul's have been planned with attention to this phase of parish life and work. They have been attended by steadily increasing congregations, and hereafter they will be known as a "Health Class." Much good has already been accomplished along these lines at St. Paul's, not only in the way of personal help to individuals, but also in the way of an anti-

enough money may be raised to [illegible] assumption of building. The *Spirit of Missions* lately published a special mention of St. Luke's parish, speaking with a great appreciation of their generosity in giving over $400 to domestic and foreign missions, even while they are worshipping in an uncompleted building which they are most eager to finish. This parish bears striking testimony to the fact that liberal gifts to missions do not necessarily interfere with the success of church building. This is quite contrary to the common supposition, and it is emphasized by the additional fact that St. Luke's is this year pledging to diocesan missions a sum larger than its suggested apportionment.

DIOCESAN MISSIONARY ACTIVITY.

A largely attended reception held in the guild rooms of St. Mark's Church, Glen Ellyn, the Rev. F. O. Granniss, priest-in-charge, recently signalized the completion of the extensive improvements made in the basement of the church. The guests included a good many persons from outside the congregation, and congratulations were also brought from Trinity Church, Wheaton, by a delegation of Trinity's parishioners. Trinity guild hall, Wheaton, has also been enlarged recently, by a considerable addition, and is now well-equipped with kitchen facilities as well as with attractive guild-rooms. The Church people in Wheaton, who are also under the leadership of the Rev. F. O. Granniss, are now hard at work raising a rectory fund.

Among the most carefully planned series of services for the Week of Prayer, are those which were arranged by the men of St. Paul's, Christ Church, and the Church of the Redeemer, on the south side of Chicago. The arrangements included two evening services in each of these three churches, and a daily celebration of the Holy Eucharist in each, at an early hour.

The diocesan Sunday School Commission has issued a well-worded and—point being with the distribution of the Advent Offering envelopes for children among the Sunday schools of the diocese, stating other uses that may profitably be made of the envelopes, among other uses that two years ago there were the students of the schools public-mentioned Junior Lenten Offering, their total offerings for the support of the Deaconess Missionary in the Northern Deanery being $[illegible]. Last year there were 10 schools contributing more gifts resulting the sum of $[illegible]. It is hoped that this year every Sunday school in the diocese will cooperate, and if this be done, the result will be quite a large sum given, as an extra offering to be presented at Christmas-tide from the Advent savings of the children, for diocesan missions.

The First Sunday in Advent was kept as a parochial anniversary in the parishioners of the Church of the Advent, Chicago, the Rev. D. La B. Goodwin, priest-in-charge. The corner-stone of the new church was laid three years ago, and the work has steadily grown ever since. Circumstances caused the thirteenth anniversary of the congregation to be held during the Epiphany season, and the [illegible] of this congregation in the local chapter of "the Kingdom of St. Paul," by says. The boys who range from 12 to 17 years of age meet weekly on Saturday afternoons. Mr. Lucy H. Harwood is the organizer of the chapter. The boys are deeply interested.

Among the items of parish progress in the diocese published this week are the following: All Saints' parish, Fullerton, has paid for the lot on which they are to build their church. Holy Trinity, Chicago, Scott parish, has raised $[illegible] for the completion of its debt. The Church of the Incarnation, Evanston, has paid one-half of the cost of its new site. The new church at Glencoe, Lakes will be ready for service, it is hoped, on the Fourth Sunday in Advent. The Advent people at Rockford have come to hand about $4,000 for a new church, of which $[illegible] has been raised by recent entertainments. Under the leadership of the Rev. Dr. Long, parish at the Epiphany staff, the work of St. Ansgar's Mission has been pushed in a very encouraging and promising manner.

Lorenzo.

NO COADJUTOR ELECTED IN MARYLAND.

A SECOND attempt made to elect a Bishop Coadjutor for the diocese of Maryland failed through inability of the electors to agree upon a choice.

The special convention met at Memorial Church, Baltimore, on November 17th and 18th. Three informal and nine formal ballots were taken. There were a very considerable number of nominations and the first informal ballot gave the following result:

	CLER.	LAY.		CLER.	LAY.
Qualified to vote	100	89	Rev. E. M. Jeffery	11	11
Majority to elect	51	56	Rev. Dr. C. L. Slattery	7	8
Number voting	89	85	Rev. Dr. A. C. Powell	2	2
Rev. Dr. J. H. Eccleston	29	22	Rev. J. P. McComas	2	3
Rev. N. S. Thomas	15	21	Rt. Rev. S. M. Griswold	1	..
Rev. R. S. Coupland	12	12	Rev. J. G. Murray	0	1

After the third informal ballot, Dr. Eccleston withdrew his name, but he continued to be voted for notwithstanding. It was after the fifth formal ballot that an election began to appear dubious, but various motions to adjourn *sine die* were defeated. The ninth and last formal ballot, taken on Wednesday morning, resulted as follows:

	CLER.	LAY.		CLER.	LAY.
[illegible]	23		Rev. Wm. C. Hicks	1	4
[illegible]	23		Rev. Wm. H. Falkner	3	1
[illegible]	1		Rev. E. M. Jeffery	3	6

After that vote was announced, Bishop Paret offered from the chair a resolution that the Convention adjourn *sine die*, [illegible] for a wise choice to be made, and the necessity of the diocese was not merely for a Coadjutor, but for the right Coadjutor. His own health, he said, was better than it had been at the time he first asked for a Coadjutor, and he believed that it might now be [illegible] the whole matter be postponed until the next annual council. The motion to adjourn was carried by the close vote of 75 against 70 votes, but afterward was found to come as a relief to most Churchmen.

BISHOP ELECTED IN MONTREAL.

THE Very Rev. John C. Farthing D.D., has been elected Bishop of Montreal and has accepted the appointment.

The adjourned synod of the diocese met for the purpose of [illegible] a successor to Bishop Carmichael, November 24th. There was an [illegible] service with Holy Communion in the Cathedral in the morning at which a large number of clerical and lay delegates were present. The business session opened immediately afterwards in the Synod Hall with Dean Evans of Montreal in the chair. Separate meetings of the clerical and lay delegates had been held in the previous evening. At the meeting of laymen an informal vote was taken which gave Dean Evans twenty votes and Dean Farthing sixty-seven, the remainder there being scattered among a number of names. Dean Farthing was then shortly introduced to the laity and the first formal vote of Tuesday's session gave the same result. Three other ballots were taken with an unchanging election, when Dean Farthing, and on the fourth he was elected Bishop of Montreal. This was the eleventh ballot taken in all, counting those taken at the October synod. The separate ballots were as follows:

	CLER.	LAY.		CLER.	LAY.
Dean Farthing	38	67	Bishop Dunn	1	..
Dean Evans	17	20	Rev. Dr. Ker	1	..
Dean Williams	10	..	Rev. A. Jukes Tate	..	1
Rev. Dr. Barnes	6	1	Rev. Dr. Frances Wells	..	1

Dean Evans, as statement said, "It is my duty as chairman to state officially that in accordance with the report of the scrutineers on the eleventh ballot a sufficient number of votes elected and he [illegible] was for the Very Rev. John Irving Farthing, Dean of Ontario, to elect him."

The synod then adjourned until Wednesday morning, when it proceeded to confirm Dean Farthing's election. His letter was received by Canon Baylis, the secretary of the Synod, by special messenger, and he accepted the position to which he had been elected, adding the prayer of the Synod that he might be given grace to serve Christ in His Church. The letter was received with loud applause, and the delegates unanimously gave the election. Dr. Eccleston, on standing up and reading the [illegible].

The Rev. Canon Ellegood, after the formal proceedings had been taken of announcing the election to the Ecclesiastical Synod, and that he should have written words which might now be read in the name of the various parishes, ought to [illegible] and that accordingly they under all could accept as their

efforts for the good of the Church. Other delegates going on to enlarge on this subject, further discussion was prevented by the Vice Chancellor rising to a point of order. According to the rules of the procedure the chairman must, after proclaiming the result of the election and acceptance of office, close the Synod by pronouncing the Benediction. This was accordingly done.

Dean Farthing, the Bishop elect, has announced that he will not be consecrated before the New Year. There is universal regret in Kingston, Ontario, at the removal of their Dean.

The Very Rev. John Cragg Farthing, M.A., D.D., was born at Cincinnati, Ohio, U. S. A., on December 13, 1861. He was educated in England and was graduated from Caius College, Cambridge, with honors in 1885 and M.A. in 1888. Coming to Canada he was ordained by Bishop Baldwin of Huron, as deacon in 1885 and priest the following year. He became rector of St. Paul's Church, Woodstock, diocese of Huron, in 1889, where he remained till two years ago, when he was appointed rector of St. George's Cathedral, Kingston, and Dean of Ontario. In 1894 he was made canon of St. Paul's Cathedral, London, Ontario. He has been twice elected Prolocutor of the General Synod, and has served in the same capacity in the Provincial Synod. He was married in 1891 to Miss Kemp, daughter of Mr. John C. Kemp, manager of the Canadian Bank of Commerce, Toronto.

SOCIAL AND POLITICAL STUDIES.

By Clinton Rogers Woodruff.

VI.—The Christian Social Union.

THE substance of what follows is to be found in two recently issued pamphlets of the American Christian Social Union. I wish to give succinctly the facts concerning what has become a most interesting movement in this country and a most influential one in England. The pioneer among definite efforts—

1. To claim for the Christian law the ultimate authority to rule social practice;

2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time;

3. To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

The C. S. U., has grown in a score of years from a small handful of devoted Churchmen in England to a movement which exercised a potent influence at the recent Pan-Anglican Congress and Lambeth Conference in 1908, and which has worthy imitators in a number of other communions, and children in the form of Unions in the Australian colonies.

A group of English Churchmen formed "The Christian Social Union" in the year 1889. About three years later a similar society, adopting the same name, was formed in this country. The English and American societies are alike both in the motives that led to their formation and in the methods and principles of their work.

What brought the Union into being was a conviction of the urgency of the "Social Question." "We believe," wrote one of the founders of the English society, "that political problems are rapidly giving place to the industrial problem, which, by its vastness, its variety, and its depth, must absorb our attention and our energy."

"And to trace the influences further back," says Dr. Woodworth, "from one point of view the whole modern interest in the laboring classes, university settlements, and university extension lectures, the spread of technical education, and charity organizations, all are more or less directly or indirectly traceable to the influence of the Christian Socialist movement of the middle of the last century." Of this movement Frederick Dennison Maurice was the thinker and inspirer, Charles Kingsley the popularizer, and Thomas Hughes and E. V. Neill the practical exponents.

Maurice's Christian socialism had two objects: First, the opening of the doors of the Church so that working men might once more freely take their place in the Kingdom of Christ, and learn that the Bible, not the latest revolutionary tract, was the "true reformer's guide," and second, the readjustment of industrial conditions, by the gradual substitution of coöperation for competition, and association in the place of isolated enterprise.

The year 1877 marked the beginning of a new era in Christian socialism in England. On St. Peter's Day of that year, in a quiet parish in East London, the Guild of St. Matthew was founded by the Rev. Stewart D. Headlam, who had been a student at the University under Maurice and Kingsley, and had imbibed their social doctrines. The guild was primarily formed "to direct the thought of the members toward the more [illegible] study of social questions, especially in relation to the Church, and to get rid, by every possible means, of the existing prejudices, especially on the part of 'secularists,' against the Church, her sacraments and doctrines; and to endeavor to justify God to the people."

At the time of the Lambeth Conference in 1888, this was the only Church society addressing itself exclusively to the social questions of the day, and so far as I am informed, the only one in any Christian body.

The Bishop of Manchester at the Lambeth Conference, voicing the temper of the great gathering, said, "that the Church could do much by requiring some knowledge of economic science from her candidates for orders, and he suggested to the clergy to enter into friendly relations with Socialists, attending, when possible, their meetings, and trying to understand their aims and methods." The C. S. U. was founded to study and solve the social questions of the day almost, as it seemed, in answer to this challenge. Among the founders were Canon Westcott, afterward Bishop of Durham; Canon Gore, afterward Bishop of Worcester, and now of Birmingham; Canon Scott Holland of St. Paul's; and the late John Carter of Pusey House.

The Union was to consist of members of the Church of England, whose tenets, as expressed in the Constitution, show a determination to adhere exclusively to fundamental Church principles. These principles have also been adopted by and are the basis of the American Union.

From Oxford, as the brain and literary center, and from London, as the hand and practical center, the various activities of the English Union extended into sixty-two other centers, with a total membership of 5,916 in the year 1906.

The work and influence of the C. S. U. in England has been large and influential, due partly to the fact that the English Church is predominant and because of the large number of clergymen and Churchmen to be found in a small area.

From 1890, in an increasing stream, the Oxford branch has poured forth a flood of tracts and pamphlets concerned with almost every phase of the social problem, from the standpoint of the Church. Not less than 140 titles have been issued since 1889, as a stimulus to its members, and as a medium to reach the more educated public.

In Oxford, according to a recent *Outlook* writer, there are four divisions of the Union, the University branch registering 400 resident and 800 non-resident members, composed mainly of Liberals and Conservatives. It holds that "the mission of a Catholic Church is to be the main mover in sound social reform."

The London branch, on the other hand, has sought, and in many cases achieved, success in the practical amelioration of many actual grievances, by the aid of special committees. The C. S. U., joining hands with the London Fabian Society and the City Socialists, held a three days' Sweated Industries Exhibition, which attracted a large attendance. Like a similar exhibition in Philadelphia a few years since, in which the American C. S. U. participated, the long hours of work, the low wages, the unsanitary condition of workshops were effectively and concretely represented by the display of the garments actually produced under these adverse circumstances.

The Christian Social Union of the Church in the United States was founded about three years later than the English society. In every respect it is identical with the parent society. Its career has not been so widely successful, owing partly to the fact that its trend has been more educational than practical; that it conceived its function to be strictly academic, and that the Episcopal Church is not so predominant in America as in England, nor the clergy and Churchmen concentrated in so small an area.

The founding of the American Society was due to the Rev. Robert A. Holland, D.D., of St. Louis, who, while visiting Oxford, became deeply interested in the work of the Union. On his return to this country, he consulted with the late Bishop of Central New York, with a view to the establishment of the society on identical lines. As the result of this conference, a meeting was called in New York City, and an American affiliation with the English Union was organized April 3, 1891. Bishop Huntington was chosen president, and Professor Richard T. Ely, then of Johns Hopkins University, was chosen secretary. The society at first grew rapidly and elicited considerable interest, and some ten branches were formed. Sixty-six different

monographs were issued, arranged in four distinct series, covering a range of subjects hardly exceeded by the prolific Oxford [illegible].

The name was changed in 1897 to the "Church Social Union," to indicate its appeal not only to Christian life, but also to the Church in her organic capacity as the steward of the mysteries of God. Still the work consisted almost entirely in the publication of tracts and pamphlets and the interest began to wane. Later the original name was again taken.

In the meanwhile, through the indefatigable labors of Miss Harriet A. Keyser of New York, the Church Association for the Advancement of the Interests of Labor, founded by Father Huntington, O.H.C., had been doing good work. There seemed good reason why the two organizations, so similar in character, should unite their efforts for the accomplishment of a common purpose. But the methods of the two organizations were dissimilar. A compromise, therefore, was effected by which the C. S. U. united with the C. A. I. L., but in such a way as to retain its distinctive name and its traditions.

During 1906 and 1907 there was a great revival of interest and broadening out into practical activities and work in the C. S. U. section of the C. A. I. L. A series of monthly sermons was preached in parishes occupying strategic positions. The Executive Committee was greatly strengthened and proceeded to map out a vigorous programme of action. Members of the Union and officers, either by appointment or as individuals, participated in conferences of sweat-shop committees, in child labor meetings, consumers' league activities, etc., attempting to realize, in fact, what was professed, that the C. S. U. stands in a position that every scholar and clergyman should occupy, namely: between labor on the one side and capital on the other, not committed to either, but to follow where truth shall lead.

Therefore, it seemed advisable in 1907 for the society to withdraw from its connection with the Church Association for the Advancement of the Interests of Labor, and for this reason: The C. A. I. L., as its name declared, is endeavoring to deal in the spirit of Christ with one urgent feature of the social question. The C. S. U. is in deep sympathy with this purpose. But "the field is the world." The Church must meet all the problems of human society; and meet them not "in the interests of labor" alone or chiefly, but in the interests of the Kingdom of God. Doubtless, the true interests of these two, rightly understood, are never contradictory; yet "labor" and "the Kingdom" are not interchangeable terms. The C. S. U. stands for the fact that the Kingdom is the larger, the more important, the deeper thing, and that it should be "sought first." In proportion as this Kingdom comes on earth will the labor problem, and all other problems of social righteousness, welfare, and peace be solved. Holding this faith, the officers and members of the C. S. U. felt that they must no longer continue as a section of a society whose aims, however admirable, are less comprehensive and less enduring.

The dissolving of organic relations with the C. A. I. L. was in no spirit of dissension, least of all in the spirit of rivalry. Its special work and the work of the C. S. U. are not hostile; indeed at points they coincide.

The Christian Social Union undertakes, first, to utter the truth, that the Church is set to stand for and explain the mutual truths of human brotherhood and of constant dependence upon a Heavenly Father; and secondly, to study the "practical problems" of society in the light of this truth, and with the hope of pointing out where and how it may and should determine opinion and action. This guiding purpose of the Union is thus expressed in its formal declaration of "Objects." They are:

1. To build up and coördinate groups of students in colleges and theological seminaries.

2. To arrange for courses of sermons and lectures, and if possible for the investigation of social conditions in one or more of our chief cities; the first line of action followed by the London branch, in England.

3. To publish leaflets, pamphlets, and hints for students as regularly and as often as our funds permit. Some of the subjects to be considered are these: The Church's Duty to the Immigrant; The Church and the Wage-earner: The Church and the Negro; The Church and the Current Standards of Commercial Life. All publications are sent promptly and without charge to the members of the Union.

Other than this the Union has no programme and no doctrine. It is not committed to the principle of "competition," or to "socialism"; it does not espouse the side of "capital," or that of "labor"; it has endorsed the policies of no political party and of no economic school. Its aim is to be true only to humanity and to the Redeemer of humanity. Its deepest desire is to promote the coming here on earth of that Kingdom which is "of heaven." The aim of the Union is thus ambitious and ideal. But it endeavors to work in practical ways.

Its methods are: to study; to bear witness of the truth; to coöperate wherever possible with organizations or individuals whose efforts tend towards this great end. Local chapters are urged to look into the social and industrial problems of their vicinity and to study, together, the larger problems of the country; and guidance is offered from time to time by the publication of pamphlets or of "hints for students." Public meetings, lectures, sermons, conferences are provided for; employer and employed are invited to meet and work side by side; and the Union offers its organization as a common and honorable meeting ground for the "first" and "second" and "third" parties interested in all those problems that involve masters, men, and the public.

The English Union owes its success in large measure to the remarkable way in which its two strongest branches supplement one another. The Oxford University branch, with over eleven hundred members, is the brain of the Union; the London branch, with over seventeen hundred members, is the hand. The Oxford branch is primarily devoted to "the systematic study of economic and social facts," in the light of Christianity. It publishes leaflets, pamphlets, "hints for students," and the *Economic Review*—now in its seventeenth year. The London branch, while not neglecting study, is more given to action. It has established lending libraries; arranged courses of public sermons and lectures, which have been of great influence; it has made "inquiry into London trades which lack adequate legislative protection"; it has valiantly attacked the "housing problem"; and above all it has maintained since 1898 a social settlement, known as "Maurice Hostel," in the north of London, for which over $25,000 was expended in the year 1905-1906.

It is the conviction of the Executive Committee that the Christian Social Union in America must combine theory and practice in much these same ways, if it is to succeed. The power to make headway with this programme manifestly depends upon the support it receives.

Any member of the Episcopal Church in America, or of any Church in communion with it, may become a member, and any other person an associate member, on payment to the treasurer of the annual dues of one dollar.

The Christian Social Union cordially invites all who can approve its objects and methods to join forces with it in its difficult but inspiring campaign. Money is needed for the simple activitites projected, and special donations and subscriptions will be gratefully received. But membership and coöperation is even more to be desired, "for none of us liveth unto himself."

The spirit of the American C. S. U. is embodied in its simple collect:

Bless, O Lord, we beseech Thee, the work of our Union, and grant to us to make Thee manifest among men as their living Master and King. Give us the faith which can remove mountains, and the courage which can bring the kingdoms of this world to become the Kingdom of our Father and of Thee His Christ, that Thou mayest reign for ever and ever. Amen.

SEA-GLEE.

The Ocean vastness troubles many men;
They seek again
The narrow scope of mountains or of plain:
Till a slow death they die
They inland lie,
And shrink afar from the abiding main.
But where the sea-wind calls,
Where surf-brine falls,
Where the white storm of waters whips the sky,
Souls born of the wild foam,
Make this their home,
Surge o'er the seas and breast the billows high,
And fight the storms and wrest exultantly
The right to live from the white foaming sea.

L. THOMAS

WHAT DOES not that word cheerfulness imply? It means a contented spirit: it means a pure heart: it means a kind, loving disposition; it means humility and charity: it means a generous appreciation of others, and a modest opinion of self.—*W. M. Thackeray.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

HE HEALS THE DEMONIAC OF GADARA.

(*Sacred Ministry.*)

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV. Obligations. Text: St. John 20:21.
Scripture: St. Mark 5:1-20.

THIS incident took place "when even was come" upon that same busy day upon which were spoken the parables by the sea. From the crowds which pressed about Him so eagerly that He "could not so much as eat bread," crowds so dense that they made it impossible for His mother and brethren to get near enough to Him to speak to Him (St. Mark 3:21-35), He went over to the other side of the lake to help two poor demoniacs. The heavy demands of the day left Him much exhausted. He was worn and weary when He finally said to His disciples: "Let us go over unto the other side." They took Him "even as He was" into the boat and set out. They made a place for Him to lie down on the helmsman's bench, and He fell into a deep sleep. From this He was awakened by the cry of His frightened disciples. He arose and rebuked the wind and the sea, and there was a great calm (St. Mark 4:35-41). His disciples were filled with fear and awe at this exhibition of His power. It serves as a fitting introduction to the miracle at Gadara, because it shows the Saviour as Master of the forces of nature. When He commands, they must obey. So too in the realm of spirits. In His presence, even the evil spirits yield Him obedience. It is only men who can refuse Him service.

As Jesus landed on the other side of the lake, He was met by two poor wretches possessed by evil spirits. St. Mark only mentions one of these because he was the more prominent, and probably the only one that asked to go with Jesus. This one was in a pitiful condition. He was living like a beast among the tombs of the cemetery. He had been bound with chains to no avail, for he broke them. He was a danger to passers-by, and seems to have loathed his own body, which he cut and gashed with sharp stones. When he saw Jesus, he came running towards Him, and Jesus said to him, "Come forth, thou unclean spirit!" The man threw himself at Jesus' feet, and the unclean spirits begged that they be not tormented. They recognized our Lord's absolute authority over them when in His presence. Then they asked not to be sent out of the country, into abyss. They asked instead to be permitted to go into the herd of swine. Jesus gave them leave. The sequel is well known.

What does it all mean? It is clear that the man was saved from a hopeless condition. With ordinary classes in Sunday school it will not be necessary to discuss very fully the subject of demoniacal possession. It will be enough to note that the man as here described seems to be the sad victim of evil spirits. He himself is clearly distinguished from them, and yet when under their spell, he speaks and acts for them. It is the spirits that are condemned. *The man is to be pitied and saved.*

When Jesus asks the man his name, He gives him a chance to see that he is not the same as the spirits which control him. It seems to be the demons that answer. They are then sent into the herd of swine, which are destroyed. The departure into the swine showed the man that the spirits were gone. and the people that they were many.

The destruction of the swine had a strange result. It brought the people of that region to Jesus, begging Him to leave their country. They would not have Him with them. Why? Because they were afraid of His destructive power? Perhaps so, for the fact of the dead swine seems to have been more prominent at this time in their minds than the other fact of the restored man. Jesus shows that He sets a higher value upon men than upon property. In the choice between saving a man and the destroying of property there is no question of relative values. The man so far outweighs the money or the swine that the latter are not to be considered. In the end, as we shall see, the same people who now asked Him to leave, later acknowledged that "He hath done all things well."

Bishop Mann, in the current number of the *American Church Sunday School Magazine,* points out an interesting deduction to be made from the destruction of the swine in this manner. The fact that the demons could "take possession of" the swine in the like manner in which they had controlled the man, goes to prove that they did not exercise control over the man's soul. The swine had only body and mind. The mind and body of the man were swayed by the demons, but he still remained master of his soul. This is borne out by the man's evident loathing for his own body as shown by the cutting himself with stones. He knew that he was in a woeful state, and that knowledge goes to show that he wished to be free.

Jesus will not remain where He is asked to leave. As He was entering the boat however, there was one man who would not be separated from Him. That was the restored man. He asked to go with Jesus, and be with Him. Jesus did not permit this. Instead, He sent the man back to his own home and people to bear witness of the great blessing that had come to him through the Saviour. It would seem a hard mission. He was sent to the very people who asked Jesus Himself to leave them. And yet how true is this to the Saviour's character! He would not desert men, just because they are so blinded as not to know what they need. It is not those who ask for Him only, but also those who need Him whom He would help.

So here He sent to the reluctant people one of their own number to bear witness to Him. In one way we need hardly be surprised that the people who had known this man only as the fierce, untamed demoniac should have thought that he was worth less than the swine which had been the price of his saving. But when they came to know that he was a restored man, they felt differently about the matter. He bore his witness well. When Jesus came again to that same region of Decapolis, or "Ten Cities," in which he had been bearing witness, He received a hearty welcome, and was asked to help all the needy there (St. Mark 7:31-37). Before He left them then, they said, "He hath done *all* things well." By that word perhaps they showed that they, too, had come now to agree that He was doing well when He permitted the swine to be destroyed.

There are still communities which, like Gadara, ask Jesus to leave them alone. They are not willing to pay the price of His presence. This is true of every place that is unwilling to take its stand for cleanness and relentless war upon all forms of evil. It is not that they love the evil, but they are unwilling to surrender its revenue. What they need is to learn the beauty of the saved life. If they could be shown the very men whose lives have been debauched by these evil forces living lives of uprightness which exalt the community, they, too, would give the final verdict of the Gadarenes. Therein lies the call to service in the ministry which sounds in the appointed services for the day. It is because no true man will turn away from light to darkness that we can never be discouraged. Those who now refuse to admit the Master's claim have not come really to know what it would mean *for them.* Point out to your boys that we need the very best of them to help show the world that it needs the Saviour's presence.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE SIGN LANGUAGE AND THE SACRAMENTS.

[CONDENSED.]

To the Editor of The Living Church:

YOUR editorial on "The Sign Language in the Administration of the Sacraments" in the issue for October 31st is a conservative, comprehensive, and conclusive statement. After giving it careful and unbiased study I am unable to locate any of the "several fallacies" which the Rev. C. P. A. Burnett, in the issue of November 14th, says it contains. In the general acceptance of the term, language may mean oral speech, but it is not necessarily exclusively such. No one equally well versed in signs and oral speech will attempt to maintain that the conventional signs used by the deaf are not a language. Dr. E. M. Gallaudet, president of the Gallaudet (National) College for the Deaf at Washington, D. C., and of the American Convention of Instructors of the Deaf, universally recog-

[illegible] Rev. Dr. Thomas Gallaudet, brother of the founder of the deaf-mute [illegible] Dana [illegible] Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people." If the deaf are an all important [illegible] that it is plainly evident from the spirit of the article quoted that the Church intends that the "Children of Silence" should be ministered unto in a language which they are able to understand. For the deaf there is no substitute for the sign language in places of public worship.

There may have been many deaf men in the days of Christ, as the Rev. Mr. Burnett claims, but the fact that Christ did not then call or empower any of them to be His official representatives is no proof that they were not to be duly called at some future time. Modern deaf-mute instruction did not begin until seventeen hundred years after the time of Christ. The centennial of its dawn in America is yet to be celebrated—in 1917. It is true nevertheless that in His intercourse with the deaf Christ used the sign language, and it is immaterial whether He was performing a miracle, administering a sacrament, or preaching the Word.

It is probably true, as the Rev. Mr. Burnett says, that "a serious question" to the Episcopal Church is "how can" [illegible] in any age of the millennium by a Catholic Bishop of a man who could not speak rationally: nor can any example be found of any Catholic priest who was allowed to minister in the administration of the sacraments after he had lost the power of speech." Not being able to "speak rationally" in a language "understanded of the people" is a good and sufficient reason for a priest not to administer the sacraments. It is as "repugnant to the Word of God" to insist that the sacraments should be administered orally to a deaf congregation as to insist that it should be administered in Latin to a congregation which only understands English.

Surely the ordination of deaf men, otherwise qualified for the special work of the Church among the deaf, by such learned and [illegible] Bishops as Stevens, Seabury, Doane, Worthington, Whittaker, Huntington, Potter, Paret, and Satterlee ought to prove sufficient that the Church is willing to meet conditions as they arise.

St. Louis, Dec. 16, 1907. JAMES E. DANA.

To the Editor of The Living Church:

IN Article XXIV. we are told that "It is a thing plainly repugnant to the Word of God and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people."

Now, suppose the congregation to be of deaf mutes: how are the sacraments to be ministered to them in a way to be understanded of them, except by using the sign language?

I judge from the correspondence on the subject in your recent issue that it is a necessary part of the consecration of the elements that all should know that is taking place. There is no means of communicating this knowledge to the deaf except by signs. The sign language is no more valid for saints to be hearing people, but if not used, the parties would become, in their case, as ordinary lay-reading [illegible]

It seems as a possible inference, ignorant of theology, that common sense allows the sign language to be permissible as the only one intelligible to them, and certainly indispensable if recommended by the spirit of words.

As to the [illegible] of deaf mute clergy, that is a different question.

To return to your [illegible] the Board [illegible] by Bishop [illegible] of this expression has not prevented its universal adoption into English. We shall be in hard case if we must be confined in the use of every word to its literal signification. We cannot [illegible] "tongue" [illegible] in the sense of language.

E. E. DANA.

To the Editor of The Living Church:

QUOTING the following question from the editorial of THE LIVING CHURCH of October 31st, "Can the sign language be sufficiently a language to be used in expressing the Word in the administration of a Sacrament?" I would ask permission to quote further from the sermon of Bishop Stevens, preached at the ordination of Henry Winter Syle, M.A. (Yale), a deaf-mute, at St. Stephen's Church, Philadelphia, on Sunday, October 5, 1873. In the preparation of the sermon, the Bishop consulted eminent experts in the use of signs in the work of leading deaf-mutes up to a knowledge of written language and the divine message to man. Among the experts was the Rev. Thomas Gallaudet, D.D., LL.D., a hearing man, whose mother was deaf. All his life was spent with this class; so he knew something about their needs, and appreciated—by language that God has provided to meet the needs of persons deprived of the sense of hearing. Dr. Gallaudet believed, as many others do, that if the signs of deaf-mutes interpret clearly the thoughts of a sermon or address, they "are really a language as much as any system of sounds." After proving that no objection to the [illegible] of a deaf-mute exists in [illegible] Bishop Stevens proceeds as follows:

"What are the reasons why we should prevent in this particular ordination? We do so, first, because the sign language and the usual gestures, the means used in addressing the deaf, addressed exclusively to the eye, are as much entitled to be considered true and proper vehicles of thought as oral speech to hearing ears.

"Sir William Hamilton has shown that the dictum of Aristotle, which so long exercised a powerful sway against the schooling of deaf-mutes, viz.: 'that of all the senses, hearing contributes most to intelligence and knowledge,' was qualified by him by the proposition that this was only in relation 'inasmuch as hearing is the sense of sound, and sound contingently the vehicle of thought.' But may we not use this same proposition with a slight change in phraseology, and say in reference to the sign language, that *seeing* is the sense of discerning signs, and for the deaf-mute *signs* become contingently the vehicle of thought? If this can be logically affirmed, then has not the *sign* speaker as much right to minister in the sacred things as *sign hearers*, as the *vocal* speaker to minister to *vocal hearers*? May not the *eye* be educated to catch signs as the ear to catch sounds? May not the hand, the wondrous and complex mechanism of which is beyond description, be as nimble and prompt a servitor of thought as the tongue is of words? And may not the eye be taught to read from the flexible fingers as easily as from the printed page?

"No one can mark the rapidity by which thoughts are exchanged between educated deaf-mutes, even upon abstruse and scientific subjects, without being convinced that this is indeed a language of ideas, of economy and flexibility, adequate to the necessities of the user; and though as to other speech, this is a foreign language, yet to them the sign language is mentally their vernacular, and to require of ordaining the ordinary tools to the mind and heart of the class for whom it is ordained, designed.

"What, moreover, can less a man really prepared spiritually and intellectually to minister to his people in their specific needs of instruction, consolation, and edification, than a man who, following the teachings of God's providence in setting this apart for this work and duty, uses such a man taken from their own ranks will teach them the practical reality of our connection with them, and our desire to help them, and unveil, unpretending, more forcibly than anything one could do, that it was constituting himself to their needs, and manifesting that they are not cast off altogether from the sacred ministry, that the Church does not let them go, but in every way consistent does everything in her power to train, fit, and qualify to minister them scriptural opportunity and just participation, so that the real privileges of the Church to them being understood, they know the value of their duties to her, as well, doing all when asking 'Brethren, to spread'[illegible] and let the Gospel sound from their pastor, and preside and minister there there?"

The question is [illegible] "What would the meaning of [illegible] be if all [illegible] were deaf?" [illegible] Certainly not. We want to show that the [illegible] would be visible and universal signs, as gestures, and which [illegible] have therefore given the Canadian. "If this [illegible] of thought is not a language in all [illegible] what is it?"

Some [illegible] as [illegible] especially remarks that we would [illegible] "a public teacher." In any particular congrega-

specified? Lastly, it is asked if signs have no place at all in *any* service of the Church, particularly in a celebration of the Holy Communion? Austin W. Mann.

[The discussion of this subject is now at an end.—Editor L. C.]

THE GENERAL THEOLOGICAL SEMINARY.

To the Editor of The Living Church:

I AM amused as well as amazed at the account your New York correspondent gives of the report of the Committee on the General Theological Seminary to the Convention of the diocese of New York. He scents a deep-laid scheme to make out of the General Seminary a local institution. The members of the committee fondly imagined that they were clearing the way for a result quite the opposite of this.

The solutions proposed by the committee and adopted by the convention are as follows:

"*Resolved*, That the Convention of the diocese of New York hereby declares its willingness and intention to surrender its rights, granted by Article III. of the Constitution of the General Theological Seminary, to elect annually ten trustees of the said Seminary, provided that the other dioceses having similar rights under the said Constitution agree to make a like surrender.

"*Resolved*, That the Committee on the General Theological Seminary be empowered and instructed to confer with the other dioceses having the right to elect trustees of the General Theological Seminary, with a view to the surrender of all such privileges by the dioceses to which they are given by the Constitution of the Seminary, and to report the result of such conference to the next annual meeting of this Convention.

"*Resolved*, That the Committee on the General Theological Seminary be empowered and instructed to confer with the Joint Committee on the General Theological Seminary appointed by the General Convention of 1907, as to the steps which can be taken by this diocese to facilitate the work of the Joint Committee."

Surely, Mr. Editor, the whole purport of these resolutions is that the diocese of New York expresses its willingness to surrender, *if such action approves itself to eleven other dioceses*, as well as to the Joint Committee, the preponderance of representation which it has enjoyed since 1883. This is hardly calculated "to make the General Seminary almost, if not quite, a diocesan, local institution."

Moreover, let me add, no change in the present Constitution can be made without concurrent vote of the Board of Trustees of the Seminary and the General Convention.

Lawrence T. Cole.

THE EMMANUEL MOVEMENT—WHITHER?

To the Editor of The Living Church:

MR. ALBAN RICHEY asks this question in much alarm; alarm for fear the good work that has been done, and is being done, by a little group of Christian workers in Boston is in some way discrediting Christ's Incarnation, "that under the ægis of this 'movement' there is developing a covert attack upon our Blessed Lord Himself."

With due respect for Mr. Richey, he is here building another man of straw; the same man that has served for so much useless controversy since writing became a means of communication. If Mr. Richey will refer again to the introduction to *Religion and Medicine*, written by the real workers in the Emmanuel Movement, setting forth its scope, its object, its reasons, he must admit there is no reason for fear that truth is being subverted, that the most jealous of the keepers of the sacred vessels of His House are to be disturbed, or the Historic Christ is to be robbed of anything. For all things are His. The Emmanuel Movement, through its members, says: "We take our stand fairly and squarely on the religion of Christ as that religion is revealed in the New Testament and as it is interpreted by modern scholarship, and we have combined with this the power of genuine science."

If it did not lead to useless discussion we should like to know by what process of thought the writer arrived at the conclusion where he exclaims: "If, then, the fruit of this movement is to be a practical denial of the Incarnation . . . its advocates, we may well ask, be admonished by the proper authorities." Must be admonished for what Mr. Richey thinks they do or say, or for the fruits of their labors in all good works?

Yes, revive the pastoral office if the Boston movement is not already doing the very thing, which we believe. Restore primitive unction, if already such restoration is not a fact There are none so blind as those who will not see. As to a "cult" to advertise the good things that may be had for a price, Mr. Richey belittles the subject and himself by his reference to something only he can imagine connected with so loyal Christian workers as make up the group connected with the Emmanuel Movement. Furthermore, is there not plenty of authority in the New Testament in the words of the Christ himself for men to go even further than the claims of Drs. Worcester and McComb and Coriat? For did He not say: "And greater works than these (meaning healing the sick) shall ye do because I go unto My Father"? Are we to believe all the sayings are true or partly false? Let us think on these things. F. D. Brooks.

Milwaukee, November 30, 1908.

CLERGY OF ST. JOHN'S CHAPEL, NEW YORK.

To the Editor of The Living Church:

IN your account of the "passing" of St. John's Chapel, New York City, there is a notable omission in the succession of the clergy named. The Rev. William H. Cooke, M.A., is not mentioned. He succeeded the Rev. Dr. Weston as vicar of the chapel, and served it for twenty years, preceding the present vicar, the Rev. P. A. H. Brown. He was graduated from the General Theological Seminary in 1863, with the class including Bishop Whitaker of Pennsylvania, Bishop Worthington of Nebraska, Dr. Riley of Hudson, Professor Seibt, late professor in the General Theological Seminary; Professor Hopson of St. Stephen's College, Annandale, and others. During his incumbency St. John's Chapel became famous for its excellent musical services. Possessing an exquisite tenor voice, which he used without stint for the better rendition of the choral worship, Mr. Cooke, with the coöperation of his faithful organists, Horsley and Le Jeune, was able to make St. John's choir notable among the Church choirs of New York City. Who, that ever heard his rendering of the *Sanctus* from Gounod's Mass of St. Cecilia, can ever forget the beauty and pathos of his tones? He introduced in the services selections from the various oratorios; and in his limited sphere was a conscientious musical educator. One who held a trusted place on the staff of the clergy in Trinity parish, and one who contributed so largely to the embellishment of the services of the Church, should not be forgotten, or passed by without a word of remembrance.

Faithfully yours,

New York, Nov. 28, 1908. Stephen P. Simpson.

THE AMERICAN SCHOOL FOR ORIENTAL STUDY.

To the Editor of The Living Church:

ALLOW me to correct certain misstatements in the letter of your Jerusalem correspondent, printed in your issue of to-day. "The American School for Oriental Study and Research in Palestine" is the school referred to by him under a wrong title. It was founded under the auspices of, and is affiliated with, the Archæological Institute of America. It is supported by a considerable number of American colleges, universities, and theological schools, including some of our own Church, and by private subscriptions. The list given by your correspondent is not by any means a list of these supporting institutions, but merely of the successive directors of the school. The chairman of the managing committee is Professor C. C. Torrey of Yale University, New Haven, Conn., who would be glad to send a copy of the annual report of the school to any person who may desire to learn more of its work.

Elmer Truesdell Merrill.

University of Chicago, Nov. 28, 1908.

It is never a duty to try to win every one's approval. Such an attempt is not only impossible, but it is wrong. And the man who makes the attempt usually ends in winning no one's approval. To do right is the only duty that need concern us. That means the doing of God's will. But we may know beforehand that our doing of his will assures us the sharp criticism and denunciation of some who are sure that His will for us is different from that which He has revealed to us. *Sunday School Times.*

LITERARY

BOOKS FOR CHILDREN.

As usual the list of books for children is enough to cause despair. How shall one make selection for gifts out of so many? Certainly they are happy children who grow up in our day with every luxury showered upon them in the way of books, as in all else.

FAIRY TALES.

We begin with fairy tales, all of which may be presumed to begin with the wonderful happenings of "Once upon a time." First we shall mention the venture of Mrs. Frances Hodgson Burnett. In this field she makes as profound a success as she has done in her earlier stories of such different characters. After all is said, it was her *Little Lord Fauntleroy* that first placed Mrs. Burnett in the rank of great writers, in spite of her earlier novels, and this excursion into another class of children's stories is equally successful. Her book is *The Spring Cleaning as Told by Queen Crospatch* (With Illustrations by Harrison Cady). Its illustrations are handsomely made in colors. [The Century Company, New York.]

A larger volume, with rather more extravagant stories, is *Top o' the World* (A Once Upon a Time Tale. By Mark E. Swan. Pictures by Hy. Meyer), which is remodeled into this form from the extravaganza bearing the same name. In addition to simple outline drawings there are a number of color plates. [E. P. Dutton & Co., New York. Price, $1.50.] That imagination can be equally vivid in Japan is proven by Mr. William Elliot Griffis' book, *The Fire-Fly's Lovers and Other Fairy Tales of Old Japan.* There is here a princess and the usual collection of talking animals and other remarkable creatures and things, all of which perform quite as extraordinary feats as do their cousins in other lands. [Thomas Y. Crowell & Co., New York.]

In the place of Andrew Lang's colored books of fairy stories, we have this year, in the same general style, a fairy book by Mrs. Lang, entitled *The Book of Princes and Princesses* (by Mrs. Lang. Edited by Andrew Lang. With Eight Colored Plates and Numerous Illustrations by H. J. Ford). It is made in the same handsome manner that has characterized the volumes by Mr. Lang, with many colored plates, and gilt edges. [Longmans, Green & Co., New York. Price, $1.60 net.] Fairy tales gathered from the folklore of many nations are comprised in *Fair Tales from Folk Lore* (by Herschel Williams. Illustrated by M. H. Squire). The Illustrations are from drawings. [Moffat, Yard & Co., New York. Price, $1.00 net.] We have also *The Children's Treasure-Trove of Pearls* (edited by Mary W. Tileston, compiler of *Daily Strength for Daily Needs.* Little, Brown & Co., Boston. $1.50), which is a collection of stories that have accumulated during the past century from many authors and which are now reprinted or retold for the children of to-day, whom they are likely to interest, as they did their parents or grandparents. The illustrations are in part reproductions of old-time wood cuts and in part modern halftones. A third volume of fairy tales by Clifton Johnson is entitled *The Elm-Tree Fairy Book* (Little, Brown & Co. $1.50). Mr. Johnson's fairies are always pleasing and the story of the ogre is commonly omitted, that there may be only a pleasing impression left.

Two handsomely illustrated editions of Charles Kingsley's *Water Babies* are at hand. One of these, illustrated by Margaret W. Tarrant, contains twelve full-page illustrations in water colors and a very readable text. [London: J. M. Dent & Co.] The other, illustrated by Arthur Dixon, contains six colored plates and seventy halftone illustrations, all of which are so handsome that the book becomes a veritable work of art. It is printed on very fine, heavy paper and is adorned with gilt edges. [Ernest Nister, London.] E. P. Dutton & Co., New York, are American agents for both. Price $2.50 each.

FOR LITTLE CHILDREN.

Apart from the realm of fairyland, there are other volumes for the amusement of little children, one of which is *A Treasury of Verse for Little Children* (Selected by Madalen G. Edgar. Profusely illustrated by Willy Pogany. 264 pp. Square 8vo). The poems are selected from many writers and include the gems of literature for children rather than the jingles and nonsense of Mother Goose. The illustrations are for the most part from drawings but with several colored plates. [Thomas Y. Crowell & Co., New York. Price, $2.50.] We come then to the *Happychaps* (Verses by Carolyn Wells. Pictures by Harrison Cady), which probably is the child-book of the year. The Brownies of Palmer Cox are quite overshadowed in the wonderful adventures of the Happychaps, who have already become familiar to thousands of children through *St. Nicholas.* This volume contains twelve different "Happychapters," which will delight thousands who have read them in magazine form, as well as thousands who see them for the first time. In *Story Book Friends* (by Clara Murray, author of *The Child at Play, Playtime,* etc. With 44 illustrations, including four colored plates) we have short stories with illustrations for children about seven years old, together with colored plates illustrating some of the stories. Some of the authors represented are Laura E. Richards, Katharine Pyle, Mary E. Wilkins, etc. [Little, Brown & Co., Boston. Price, 50 cents.] A new volume by Marguerite Bouvet, whose *Sweet William* and other stories will be remembered, is *Clotilde.* It is pathetic, but there is also amusement within its covers. [A. C. McClurg & Co., Chicago.] A refined foolishness may be considered the descriptive note of *Bill, a Cheerful Dog* (pictures and verses by Frederick White), which older people will enjoy as well as children. [Moffat, Yard & Co., New York.] Very short stories and poems with illustrations on almost every page and several colored plates are collected in *Our Own Story Book* (a volume of pictures and stories by E. Nesbit, Sheila Braine, and others, and illustrated by Sybil Tawse, Frank Adams, and others). [Ernest Nister, London. E. P. Dutton & Co., New York. $1.25.]

There is also a series of six little books, *The Little Mother Series,* each volume sold at 50 cents. These consist for the most part of pictures with short descriptions. A single volume of similar sort and also at 50 cents, is *Jumbo and His Family,* by Hy. Mayer. Another series in which the story is a more prominent feature, but also well illustrated, consists of four little books in a box together, entitled *Old Farm Story Books.* This costs $1.00 the set. All these are Nister publications, for which E. P. Dutton & Co. are the American agents.

There are also new books of pictures from the Nister house, with and without stories, for very little children, such as have been acknowledged by title, including one entitled *The Motor Car,* in which the pictures are to be cut out and put together by the children; and a more elaborate board-cover volume, *The Nursery Picture Book;* price $1.00.

FOR SLIGHTLY OLDER CHILDREN.

One hardly knows precisely at what age to classify *The Pinafore Picture Book. The Story of H. M. S. Pinafore* (Told by Sir W. S. Gilbert and Illustrated by Alice B. Woodward). This tells the story of the Gilbert opera in narrative form for children and is quaintly illustrated with colored and other pictures. [The Macmillan Company, New York. Price, $2.00 net.]

For children beginning to read and to those to whom a "long story" may be read in chapters, we have *The Millers and Their New Home* (by Clara Dillingham Pierson, author of *Three Little Millers, The Millers at Pencroft,* etc.), in which the characters are children from eight to thirteen years of age. The volume continues the interesting experiences of the Miller children, which have been told in several earlier volumes by the same author. [E. P. Dutton & Co., New York. Price, $1.00.] We have two new books by Amy Brooks, of which *Dorothy Dainty's Gay Times* is the seventh volume of "Dorothy Dainty Series." Dorothy is now at her beautiful home in the great stone house, and enjoys school experiences with many friends. Miss Brooks' other book begins a new series to be known as the "Prue Books," in which, however, many characters from the Randy books will live again. The first volume of this new book is *Little Sister Prue.* [Lothrop, Lee & Shepherd Co., Boston. $1.00 each.] The eighth volume of the "Brick House Books," by Nina Rhoades, is entitled *Brave Little Peggy,* and brings Peggy from California to New Jersey, where she introduces some Western ideas into Eastern life and makes again the acquaintance of a brother and sister whom she has not known from her very early childhood days. [Lothrop, Lee & Shepherd Co. $1.00.] Two country children and various dogs are the subjects of *Rover, the Farm Dog* (by Lily F. Wesselhoeft). It is a splendid story of farm life, and inculcates kindness toward animals. [Little, Brown & Co.]

FOR GIRLS.

Our little girls are gradually adding a year or two to their age, and we now come to a new book of the Little Heroine Series by Alice Turner Curtis, which bears the title *A Little Heroine of Illinois* (A Young Girl's Patriotism and Daring. Illustrated by John Huybers). This is a stirring story of Civil War days, in which the heroine performs a very signal service to the great state of Illinois. [Lothrop, Lee & Shepard Co.] The adventures of a little Maine girl, who is brought up by an Indian squaw as though she were her own, are told in *Princess Wisla* (by Sophie Swett, author of *Captain Polly,* etc. Illustrated by Frank T. Merrill). She travels abroad and is finally restored to her own white parents and ceases to be an Indian princess. [Little, Brown & Co., Boston. Price, $1.50.]

Another series just beginning is "The Wide Awake Girl Series," of which the first volume is *The Wide Awake Girls* (by Katherine Ruth Ellis. Illustrated by Sears Gallagher). This first book bids fair to introduce a very interesting series. School life in Germany and school life in our own western states are phases of this story. A very sweet and attractive story is *Little Miss Quixote* (a story for girls, by Robert Haymes and Dorothy Rose. With eight illustrations by H. R. Millar). Here we read of a little girl whose mind has absorbed the stories of knights and ladies of ancient lore and who, in a charming manner, seeks to imitate them. [Longmans, Green & Co., New York.]

We come now to girls who are approaching young womanhood. Pansy, the author of the Pansy Books tells of *The Browns at Mt. Hermon.* A young lady of wealth and culture passes a season under the guise of a dependent young woman in California and finds both interest and romance in that life. [Lothrop, Lee & Shepard Co.,

Boston. Price, $1.50.] A girl's camp is the subject of *Persis Putnam's Treasure* (Or Nan's Girls at Camp Chicopina. By Myra Sawyer Hamlin). This continues the narrative of the same girls who were the subject of this author's earlier volume *Nan at Camp Chicopee*. [Little, Brown & Co., Boston. Price, $1.25.] A second volume of "The Irma Series" is *Irma in Italy* (by Helen Leah Reed, author of *The Brenda Books*, etc. Illustrated by Wm. A. McCullough). Not only is the story a very pleasing one, but the cities and scenes of Italy are well described. The illustrations are in part half-tone reproductions of Italian scenes and in part those that are appropriate to the story itself. [Little, Brown & Co., Boston. $1.25.]

Young women of college age will enjoy the experiences of a freshman at Smith College in *Sidney at College* (by Anna Chapin Ray, author of "The Sidney Books," "The Teddy Books," etc. Illustrated by Harriet Roosevelt Richards). This is the fourth volume of the Sidney Books and is a delightful epitome of life in a woman's college. A basketball contest on Washington's Birthday is a special feature. [Little, Brown & Co., Boston. Price, $1.50.] Another college story, in which the author appears now as a post-graduate, is *Helen Grant, Graduate* (by Amanda M. Douglas. Illustrated by Amy Brooks). This is the sixth volume of the "Helen Grant Series." [Lothrop, Lee & Shepard Co. Price, $1.25.]

BOOKS FOR BOYS.

Beginning with boys of kindergarten age we have first *The Make-Believe Boys* (by Julia Dalrymple, author of *Little Me-Too*. Illustrated). These are boys and girls of splendid imagination and quite true to life. [Little, Brown & Co. Boston. Price $1.00.]

In a pathetic story, *Three of a Kind* (by Richard Burton, author of *Dumb in June*, etc. Illustrated from drawings by Frank T. Merrill), not only young boys but also their parents will be much interested, the characters being an old musician, a newsboy, and a cocker dog. [Little, Brown & Co. Boston. Price, $1.50.]

STORIES OF ADVENTURE.

Thrilling scenes characterize a volume of Crowell's Young People Series, entitled *The Galleon Treasure* (by Percy K. Fitzhugh. Illustrated by Frank T. Merrill). Pirates are quite an ordinary accompaniment of the exciting scenes in this volume. [Thomas Y. Crowell & Co., New York. Price, 75 cents.] A lumber camp in Maine is the scene of the first volume of the Norman Carver Series, entitled *All Among the Loggers;* or Norman Carver's Winter in a Lumber Camp. (By C. B. Burleigh, author of *Raymond Benson Series*. Illustrated by H. C. Edwards). The author is himself interested in the lumber industry and knows whereof he writes, while one of the characters is said to be taken from life and to be a mutual friend of the author and of President Roosevelt. Canadian scenes are made familiar in *Roy and Ray in Canada* (by Mary Wright Plummer, author of *Roy and Ray in Mexico*. Illustrated), in which the same boys who travelled through Mexico and whose adventures were chronicled in an earlier volume are now heroes of adventures in Canada. The story brings much Canadian history as well as geography to life. [Henry Holt & Co. New York. Price, $1.75 net.] A true story of the author's experience in the navy is *Three Years Behind the Guns* (The True Chronicles of a "Diddy-Box." By L. G. T. Illustrated by Chris Jorgensen and George Varian and with photographs), in which the life on an American war vessel, experiences in Japan, in China, and elsewhere are told, and Admiral Dewey and other great naval commanders are recalled. [The Century Co., New York.] Another story of the navy is *From Keel to Kite* (How Oakley Rose Became a Naval Architect. By Isabel Hornibrook, author of *Camp and Trail*. Illustrated by Frank Vining Smith), which, though told by a woman, is said to be true to Navy life. It is the story of the son of a Massachusetts skipper, who becomes finally a naval architect. [Lothrop, Lee & Shepherd Co. Price $1.50.] A decidedly thrilling volume is *Pete, Cow-Puncher, a Story of the Texas Plains* (by Joseph B. Ames), in which the story of the plains is well told. [Henry Holt & Co.] Major-General O. O. Howard, U. S. A., writes entertainingly of *Famous Indian Chiefs I Have Known* (Illustrated by Varian and from photographs). The book narrates not only battles with Indians, but also peaceful experiences with other Indians, in the second, quite as well as in the first of which, General Howard has been an adept. [The Century Co. Price $1.50.]

OUTING STORIES.

A new book by Ralph Henry Barbour, author of *The Crimson Sweater, Tom, Dick and Harriet*, etc., is entitled *Harry's Island*. The island is in the Hudson and is the scene of a small camp, the story of which is narrated in interesting manner. [The Century Co. Price $1.50.] A third volume of the "Lakeport Series," by Edward Stratemeyer is *The Boat Club Boys of Lakeport*. The author's name is a guarantee to the interesting qualities of the book, and the reader will quickly observe that a lake can produce quite as severe a squall and create quite as much excitement as can any other body of water. [Lothrop, Lee & Shepard Co. Price $1.25.] So also does the Mississippi add interest to the scene, which we learn from *Four Boys on the Mississippi* (Where They Went, What They Did, and What They Saw. By Everett T. Tomlinson. Illustrated by H. C. Edwards), which is the third volume of "Our Own Land Series." [Lothrop, Lee & Shepard Co. Price $1.50.] Two new volumes in the "Phillips-Exeter Series," by A. T. Dudley, are, respectively, *The Yale Cup* and *A Full-Back Afloat*. Both continue those stories of college life for which Mr. Dudley has become famous and both books are quite up to the interest of those which have gone before. [Lothrop, Lee & Shepard Co. $1.25 each.] A new book of the Pigeon Camp Series is *The Hero of Pigeon Camp* (by Martha James). Incidentally a good deal of useful information drifts into it. [Lothrop Lee & Shepard Co., $1.25.]

STORIES FROM THE CLASSICS AND FROM HISTORY.

It is a happy sign of the times that there is an increasing number of books telling for children the old stories of the mythology of the nations. One wonders to what extent the boy of to-day will read those stories; certainly they yield to none in thrilling interest and have attached to them the romance of the ages, as well as the interest of the story itself.

In "Every Child's Library" there are four of these groups of stories told for the reader of to-day by Thomas Cartwright, being respectively *"One for Wod and One for Lok" or Asgard, Midgard and Utgard; Sigurd the Dragon-Slayer; The Old, Old Myths of Greece and Rome; and The Seven Champions of Christendom*. The strange title of the first of these reproduces what is said to be still a Lincolnshire saying that dates back to the day when Odin, Thor, and Loki and the gods of the north were real to the Saxon people, whose homes were then in the north of Europe and who were afterward the Norsemen of English history. *Sigurd, the Dragon-Slayer*, is the story of Seigfrid and his good wife Gudrun, being also a story of the north, which, said William Morris, "is the great story of the North which should be to our race what the tale of Troy was to the Greeks." In *The Old, Old Myths of Greece and Rome* we have stories of Saturn, Janus, Jupiter, and of the gods who made Greece and Rome famous and the stories of whom are indeed interesting. The last named reports some of the early Christian traditions of St. George, St. Anthony, St. Patrick, and others. Each of these four volumes is small in compass and is illustrated with colored plates, as well as with drawings. Surely the children of to-day will enjoy the recital of the classic stories. [E. P. Dutton & Co. Price, 50 cents each.]

Another of Mr. Church's volumes intended to make the classic days real to the young children of our own day is *The Aeneid for Boys and Girls* (Told from Virgil in Simple Language. By the Rev. Alfred J. Church, M.A., author of *The Iliad for Boys and Girls*, etc. With 12 illustrations in color). The wooden horse, the shipwreck of Aeneas, the story of Dido, and the other deeds and romances of which Virgil tells are here translated into the language of our own day and illustrated with colored plates. [The Macmillan Co., New York. Price, $1.50.] We have also a volume of *Stories of Persian Heroes* (by E. M. Wilmot-Buxton. With illustrations and Decorative borders). The great warrior Rustum lives in this volume and the oriental tales which cling about him and the other mythical characters, though perhaps less known than those told in the volumes already enumerated, are not of less interest. [Thomas Y. Crowell & Co., New York. $1.50.] Two handsomely made volumes from E. P. Dutton & Co., are, respectively, *The Chronicles of England, France, Spain*, etc. (By Sir John Froissart. Illustrated by Herbert Cole), and *The Story of Sir Galahad* (retold from *Le Morte D'Arthur* of Sir Thomas Malory and the Original Stories, by Mary Blackwell Sterling. Illustrations by William Ernest Chapman). The first of these is given in somewhat condensed form for young readers, but is in substance the original work, and is here reproduced quite as fully as is useful for the young people of to-day. Indeed its bulk is a little formidable. It is well illustrated in colors. The second volume is told in simple language, and here also the colored illustrations are very fine. [E. P. Dutton & Co. Price, $2.50 for the first and $1.50 for the second.]

In the realm rather of modern history than of ancient mythology is *The Story of Frederick the Great for Boys and Girls* (by Kate E. Carpenter, author of *The Story of Joan of Arc for Boys and Girls*. Illustrated from famous paintings). The stirring scenes of eighteenth century Germany live again in this chronicle. [Lothrop, Lee & Shepard Co.]

RELIGIOUS STORIES.

A very touching story, which may be called an allegory, is *The House of Prayer* (by Florence Converse. With eight illustrations by Margaret Ely Webb). In this story a child learns the secret of prayer and helps to teach it to others. An angel takes him, in a thoroughly reverent way, through many scenes and finally shows him the vision of heaven. There is a splendid Churchly tone throughout, and that there is an occasional but not too pointed recognition of our own ecclesiastical conditions is shown by the following quotation, which is not the only one of its sort.

"'Heaven!' ejaculated Timothy. 'And there were altars and censers there! He saw them? Oh, I hope the Puritans won't mind! But they won't, of course, in heaven. It's here on earth that they don't trust such things.'" [J. M. Dent & Co., London; E. P. Dutton & Co., New York. Price, $1.50 net.]

LETTERS TO BOYS.

Some good advice is given in *Real Letters to Real Boys*, by Charles Keen Taylor, and is moreover told in such wise that boys are not likely to throw the little volume aside unread. The letters deal with such practical subjects as training, smoking, working, profanity, manners, ideals, etc. [Fleming H. Revell Co.]

NEW KALENDARS.

So MANY publications are now made with simply the title "Church Kalendar" or sometimes "Church Calendar," that it is difficult to distinguish among them. From Hills & Hafely Co., New York, we have received a *Church Calendar for* 1909, containing the table of lessons for Sundays and Holy Days with dates upon which these will fall during the coming year, and also a short table of the year's kalendar and the Prayer Book tables of proper Psalms and of the selections of Psalms. On the title page is a photogravure reproduction of Murillo's Madonna and Child. Price, 15 cents. A copy of *Ye Church Kalendar*, published at 409 Forest Avenue, Oak Park, Ill., is also received and consists of a series of cards tied with a silk cord, one being devoted to each of the months of the coming year. The ecclesiastical days and appropriate colors of each month are noted with verses from appropriate hymns. This is sold at 25 cents per copy or $2.00 per dozen, and it is well suggested that it would be appropriate for sale in Church bazaars and Sunday schools.

The handsome line of Nister kalendars, from the inexpensive to the more elaborate ones, is cited by title under the customary head of Books Received. All of these kalendars, like everything from the Nister house, are of the finest color work. The American agents are E. P. Dutton & Co.

MISSIONARY LITERATURE.

An interesting study in missionary biography from various missions in Asia is *Missionary Heroes in Asia* (True Stories of the Intrepid Bravery and Stirring Adventures of Missionaries with Uncivilized Man, Wild Beasts, and the Forces of Nature. By John C. Lambert, M.A., D.D., author of *The Omnipotent Cross*, etc. With Ten Illustrations). The matter is derived from missionary biographies and similar literature and is full of the heroism and dangers of the more remote Asiatic missions. [J. B. Lippincott Co.]

Very useful in training children in missionary zeal is a play written by the Rev. Edwin B. Rice of our own Missions House, entitled *Mother Church in the Land of Darkness*. It is stated in an announcement that this is intended as a sequel to the mystery play, *The Little Pilgrims and the Book Beloved*. It treats of missions in Japan, in three acts, of which the first scene is laid at the time of the coming of Commodore Perry, the second the coming and imprisonment of the Mother Church, the third the suppression of the edicts against Christianity. The matter seems to be admirably prepared. Bound in paper, it is sold at 50 cents per copy at the office of the Board of Missions, 281 Fourth Avenue, New York.

Still more important is an attractive volume telling of *The Church's Mission to the Mountaineers of the South*, which is edited by the late Rev. Walter Hughson, Archdeacon of Asheville, to whom it may well be considered a memorial. The writers, in addition to the compiler, are Archdeacon Neve of Virginia, Archdeacon Spurr of West Virginia, Archdeacon Wentworth of Lexington, Father Hughson, O.H.C., of Sewanee, and the Rev. Messrs. E. N. Joyner and W. S. Claiborne, all of whom are engaged in the work of the Church among these mountain people. These experts, whose work is cast upon somewhat different lines, all agree in showing the importance of what they have undertaken. That there should exist among us this native stock, whose fathers helped to win independence for the colonies, but who had almost dropped out of memory until a few years ago, when writers of fiction again introduced them to us, is one of the most curious anomalies of history. It is satisfying to learn that these people respond freely to our missionary efforts for them. [Church Missions Publishing Co., 211 State Street, Hartford, Conn.]

LITURGICAL.

The twelfth number of the Alcuin Club Collections is entitled *Pontifical Services* (Volume IV. Illustrated from Woodcuts of the Sixteenth Century. With Descriptive Notes by Athelstan Riley, M.A.). Of the four volumes devoted to this subject two illustrate those services from mediaeval English pontificals, and two, of which this is the second, from similar Continental works, printed in Venice in the years 1520 and 1572, respectively. In each case the illustration of the same scene is here taken from the Italian pontificals of both dates, thus showing both the unity and the disagreement in use between them. In acknowledging the former of these two volumes we showed by count the different arrangements of altars, as depicted in these woodcuts. It would be easy to do the same again, but is hardly necessary. There is a like variation to that upon which we commented before. The offices illustrated in this volume are, however, those of less frequency than were shown in the other volume, being such as the consecration of a church in its many details, anointing the altar, blessing the oils, consecration of churchyard, and blessing of various articles used in worship. There are many unique illustrations showing the Bishop in various attitudes and in relation to many different sorts of persons, penitents, clergy in synod, suspended ecclesiastics, the degradation of the Bishop, the reception of the Empress, etc. In his prefatory note Mr. Riley adverts to some of the customs peculiar to Venice from which these illustrations are taken. [Longmans, Green & Co., New York.]

LOVE'S MISSION.

What is it makes this life worth living
And turns its pain to joy and peace?
It is the love that we are giving,
To others' happiness increase.
Love is the blessing that, when guiding,
Will lead our souls to paradise,
And as we feel its power indwelling,
To higher levels we shall rise.

When love possesses, naught degrading
Will e'er be dwelling in the mind;
But all life's greatest charms and beauty,
The love-lit soul will ever find.
It is the blessing all are seeking;
Yet many, erring, turn away,
As selfishness, their hearts possessing,
In darker paths, leads them astray.

MARTHA SHEPARD LIPPINCOTT.

RUSSIA, THE REMOTE.

By ROLAND RINGWALT.

IN many an essay or treatise dealing with Russia, we halt on finding that the point of view is of more importance than the facts. There may be few, perhaps no inaccuracies of moment, but there is a strong probability that the writer will assail Russia because his sympathies are English, or praise her because he has an Irish bent; a High Churchman likes to show Russia's best side, a Presbyterian may look at her worst. In this country many have remembered the great Bear's attitude during the war for the Union, and have written according to their views, Northern or Southern, of that conflict. Unconsciously the writer of many an excellent paper has given us not Russia, but his opinion of Russian divinity or diplomacy.

Perhaps it would be well, at the outset, to confess that a great gulf lies between the man of Western Europe and the Russian. If Russian was taught in our public schools, if everybody had to pass an examination in Russian history, this gulf would still remain. Often as we hear that the Russian is an Asiatic who has moved into Europe, we still half fancy that he is a European. We listen to Russian music, we read translations of Russian novels, we talk about the philosophy of Tolstoi, and we look on Russia as one of the modern nations. Above all things we must keep in mind that she is remote. Her strange religious institutions—all these are linked with her wonderful isolation from the rest of Europe. Since the Goths conquered Rome there have been four mighty chapters in history, and Russia did not read any of them; four great dramas in which she played little part.

The Crusades brought to Western Europe some knowledge of the civilization of the East. Slaves won their freedom by valor on the field, barons died in Moslem dungeons, pilgrims brought back relics, wild lads developed heroic qualities, weak men lost in the Orient what semblance of religion and morality they had preserved at home. From local feuds, Europe woke to the consciousness of a great international movement; and learned that kings who spoke different languages could unite for a great cause. In the lonely hamlet and the more lonely cloister everybody knew some one who had been to the Holy Land. The devout wanderer had knelt at a shrine, the undevout had robbed a Jew, a common soldier had captured a Saracen noble and made a fortune by holding out for ransom, a knight of long descent had been captured and the family jewels had been sold to purchase his liberty, many pilgrims insured themselves against Moorish prisons. In some way every community felt the influence of the Crusades, and Russia was out of the way of these mighty hosts of cross-bearers.

Later came that great movement, the Renaissance Reformation. When Constantinople fell, when the learned men of the East fled to Western Europe, it was inevitable that there should be a mental earthquake. When eager scholars were talking of the Greek Testament, and ignorant friars warning people against this new heretical language called Greek, trouble had to come, and the strife was bitter. England, Scotland, a large part of Germany, Holland, Scandinavia, turned their faces away from the Roman See; a large number of Frenchmen did the same; in Italy, Spain, and Portugal the Inquisition had cruel work to do. Kingdoms were divided, and families torn asunder. Religious discussions and political uprisings are only a part of the Reformation. It entered into all the relations of life, it appealed to the senses and to the reason of every man, it readjusted modes of charitable relief, it revolutionized education, its good and bad effects on morals were felt in every neighborhood, it gave to the God-fearing the Bible in their own lan-

guage, and it encouraged the godless to scoff at sacred things. There was not a Spanish muleteer or a Danish fisherman who did not know something of this great wave, and yet Russia went on with her isolated life, practically untouched by the movement that affected every household in Western Europe.

Between the beginning of the Renaissance and the stroke of Luther's hammer on the church door came the discovery of America. Seemingly the New World was to keep Spain the great power of the earth; practically it meant her downfall. The scholarly, reading Spaniards went into the priesthood, the energetic and business-like Spaniards flocked to America, and Spain was virtually undone. France sent multitudes of her bravest sons to America, England reaped where France and Spain had sown. For generations European statesmen have been striving to keep desirable citizens at home, and magistrates have been craftily inducing undesirable citizens to cross the ocean. The lands of this continent have tempted the German peasant and the Italian organ grinder, the gold of California has calmed European panics, the breadstuffs of our northwest have prevented famine, and the trend of affairs here has been watched by all the financiers and labor leaders of the Old World. Within fifty years from the landing of Columbus, Spanish, French, English, and Dutch life were deeply influenced by the movements to and from the Western shores. In Russia, the laborer still went to the field, the nobleman to the chase, the priest to the altar, not one in ten thousand knowing or caring about the waves of the Atlantic or what lay beyond them.

Undoubtedly the Russian court and a few well educated citizens of Russia were interested in the French Revolution, but it scarcely touched the masses. They knew that the cold of a Russian winter was more powerful than a French army, and they knew little more. All over Western Europe and in every American village, the French Revolution was a living issue. Dread of it made free England for a time half-despotic, and led our own government into a few petty tyrannies. Sympathy with it entered into our politics, and dragged us into the war of 1812. Infidelity became more virulent, bigotry more intense, because of the mad volcano in France. The Revolution changed everything, and to this day its effects are visible. It enlarged the electorate, it broke up the Spanish Inquisition, it repealed a thousand oppressive statutes, it had its own follies and wickednesses, but the very dread of like horrors has led to the emancipation of West Indian negroes and to schools in the Philippine Islands. But while France was insane and England half-mad, while the excitement was felt in the workshops of Holland and the forests of our frontier, the average Russian serf did not know what these foreigners were fighting over—and probably did not care.

A great nation has grown up from barbarism, a nation not moulded by the Crusades, instructed by the Renaissance, transformed by the discovery of America, or electrified by the French Revolution. It is not easy to understand such a nation. Some day, if we find an island in which the law of gravitation does not apply, we can enter into the life and thought of a people so remote from the history that, in our eyes, has made Europe. The Russian has his faults and his virtues, but he got them in a training school unlike ours.

"CHRISTMAS HARDSHIPS."

AN advertisement now appearing in the daily prints and theatre programmes of Philadelphia has the above caption and asks this pertinent question: "Do you wish to lessen Christmas hardships for those who serve you in the stores?" and then gives this advice: "Finish your Christmas shopping by 4 in the afternoon, and by December 15th."

As a well known writer said a year ago, the biggest gift one can give to the workers behind the counters and on the delivery wagons is to follow the advice and suggestions of the Consumers' League, which has taken up this particular campaign with vigor and intelligence.

Too many of us, looking only at the brighter and sweeter message of Christmas, fail to see the other side of the tapestry. It is time for those who, although intelligent and on the whole public spirited, are neglectful of this point, to pause, consider, and mend their ways. It is not too late to make a beginning this year and to get others to do the same, for we are sure that much of the difficulty arises from pure thoughtlessness.

Lest some may think the situation is exaggerated, let us quote from the actual experiences recounted last December in the columns of the New York *Independent* by a "girl behind the counter." She chose a Christmas counter in one of the great department stores and her story is based on a week's experience in the hurly burly of the rush of Christmastide. She tells a bitter story of the holiday salesgirl,—a story that is strangely out of harmony with the spirit of Christmas.

"It was really a Christian festival of course. That is what we intend Christmas to be, I know, and undoubtedly that is what it is But it looks something terribly different when you regard it from behind the counter. I saw girls of seventeen and eighteen weeping with pain and weariness at eleven o'clock at night as with shaking fingers they made their counters attractive against the next day's brutal rush. I saw one young girl drop in a dead faint after selling dolls to a fond mother of children. I saw little boys fall asleep in rubbish corners at the noon hour, their untasted luncheons in their tired hands. I saw these things, but Anna, high up above the counters, must have had a much more comprehensive view. She developed a temper and a vocabulary that caused me to shudder as often as I came within sound of her voice. One of the nicest and most refined girls burst into a passion of tears as she put up a pile of handkerchiefs. 'Damn that woman,' she sobbed, 'I waited on her fifteen minutes and she never bought a cent's worth.' The actual wrong these time-consumers do the shop girl, especially at the busiest season, is possibly not fully realized by themselves. At night when we got into the car to go home we fairly fell into our seats, and when strap hanging became a necessity our misery was intense. The girls screamed when they were thrown against each other by the sudden starting of the car, peals of hysterical laughter that caused well-bred passengers to look at us with annoyance and disapproval. I have often been disturbed by the loud laughter of working girls, but that was before I understood. . . . .

"That night when I went to my supper, I saw a boy, small for his sixteen years, sitting on a box before the employes' elevator, for which we waited. He looked up at me and with the craving for sympathy innate in children, he sighed softly: 'Oh, my God, I wish one o'clock would come.' . . . .

"People were buying groceries, wines, flannels, dress goods, toys, books, jewelry, hats, gloves, handkerchiefs, automobiles—think of it—at half-past eleven o'clock at night, December 24! Is the world indeed heartless and inhuman? Is it only heedless? Did each individual buyer imagine that his necessity differed from all the others, and that he alone was justified in his late buying? Did one impulse of pity for the wornout shop people visit a single breast? I wonder also what the simple Workman of Nazareth, if He looks down on things here below, thinks of the manner in which the most enlightened of nations celebrates His feast.

"'Cheer up, Anna!' I said, as the red-haired martyr limped down from her desk, her cash-box heavy in her arms. 'Cheer up; it's only a few minutes until Christmas!

"'Christmas,' moaned Anna; 'Oh, my Gawd!'"

Let us hope that this glimpse, the truth of which is vouched for not alone because of the standing of the author, Mrs. Rheta Childe Dorr, but by the Charity Organization Society of New York, which took the matter up last year and will do so again, may lead the general public to help the tired shop girls all they can by doing their shopping "before 4 o'clock, and before December 15th."

There's still another side to this advice if shoppers but realized it. They will find if they follow it that they not only get better attention and service, but they will find the stores more comfortable.

Last year showed a great improvement. May the current one show a greater, so that all the people of our cities, whatever their occupation, may be able to enter into the real spirit of the great Christian festival.

UNDER THE caption "Charity with a Vengeance" the *Lutheran* says: To what absurd lengths some go in exalting charity at the expense of righteous indignation is illustrated by a preacher of Christian Science. He tells us that "in the category of human weakness there is no folly more absurd than the frequency with which men become offended and angry with each other's faults," and then goes on to say: "It is a self-condemning parody upon our highest human sense of things that it should seem right and justifiable at times to show anger, but in Science it is made clear that evil will not destroy evil, and that anger is a human quality, not the manifestation of God. The divine attribute which destroys sin and heals the sinner is love." Wonder whether he ever seriously read his Bible? Was Jesus angry when his soul glowed righteously as He denounced the Pharisees and drove the desecrators out of the Temple? What did St. Paul mean when he said: "Be angry and sin not?" And why is so much said in Scripture of the just wrath of God? This age is making love synonymous with maudlin sentiment and we are paying the price for it in multitudinous cases of miscarried justice in our courts. How is it possible for a soul that hates sin to stand unmoved in the presence of iniquity. The surest sign of decay in morals and religion is the tendency among Christians to excuse sin and proclaim against just retribution. God's love for a sinful race did not prevent Him from laying stripes upon His Son and making Him pay Sin's penalty.

MILTON AT CAMBRIDGE.

By Jane A. Stewart.

CAMBRIDGE, England, has great honor in its literary, historical, and educational associations. A long roll of authors, scholars, and statesmen have lent distinction to the classic city. But none of its eminent graduates have reached a higher fame than the poet John Milton, whose 300th anniversary is to be celebrated December 9th.

It was the Cambridge of the first quarter of the seventeenth century in which Milton received his academic training. At that time the place was a full-fledged university town, having no less than sixteen colleges and rivalling its ancient prototype, Oxford, as a seat of learning, though not so beautiful in its environments. The sluggish stream, the Cam, flowed in Milton's time as now through the beautiful gardens in the rear of the colleges, constituting lovely and picturesque vistas. Piles of stately architecture from King's College chapel downward towered all about, over narrow, tortuous, pebble-paved streets, bordered with diminutive, white-fronted, red-tiled dwellings.

JOHN MILTON.

Christ's College, the scene of Milton's student days, is conspicuous in the group. The Tudor arms above the gateway indicate its origin; the college was originally founded by Henry VI., under the name of "God's House." Its real beginning, however, dates from 1505, when Margaret, Countess of Richmond and Derby, mother to Henry VII., counting herself "heir to all Henry VI.'s godly intentions," made up the full number of fellowships and scholarships, endowed the college liberally, and gave it its present name. The buildings were completely modernized in the eighteenth century.

Visitors to the college to-day are shown the rooms of Milton at the left side of the main court, on the first floor of the staircase beside the chapel entrance; and the mulberry tree which the poet is said to have planted in 1632, the year in which he graduated.

Milton was a serious, unsullied, and studious youth of sixteen when he made his appearance as a university student at Cambridge. He had a noble cast of countenance, strong and self-confident, with long, bright locks which in his childhood his Puritan teachers had kept shorn. Something in his fresh, bright looks and refined ways caused his college mates to dub him "the Domina" ("the lady"), although he was anything but effeminate in manner or spirit.

"I seem to see him here," says the poet Wordsworth, writing at Cambridge, three score years later—

> "Bounding before me in his scholar's dress,
> A boy, no better, with his rosy cheeks,
> Angelical, keen eye, courageous look,
> And conscious step of purity and pride."

Milton's preparation for college had been most complete. His father, whose generosity and sympathy upheld him through his extended years of study and travel, was a man of deep piety and of literary and musical gifts. From him Milton received his earliest initiation into the company of the highest and best in music and literature, and into the moral and spiritual plane to which his whole life was keyed. His father taught him to compose poetry and music, and to play; and grounded him in those moral and religious precepts which were his safeguard and mainstay in all times of temptation and trial. This fine training was supplemented by private tutors and a course at the famous St. Paul's School in London, giving Milton a remarkable equipment for college work.

"I have had some share in the training of several generations of English boys, of whom many have won high honors at Oxford and Cambridge, and not a few have attained to eminence in Church and State; but I never yet saw a boy whose attainments at the age of 16 distantly approached those of Milton," declares Canon Farrar.

Milton, when he matriculated at Christ's College, had a good knowledge of Greek, and he was a finished Latin scholar. He wrote Latin prose that is not a mere echo of Ciceronian phrases, but proves a perfect mastery and individuality; and he composed Latin poems so beautiful and masculine that they still survive. To this, he added a good knowledge of the best literature that England had then produced, a considerable acquaintance with French, Italian, and Hebrew, and some practical skill in, and theoretical knowledge of, mathematics and music.

Classics at that time reigned supreme at Cambridge; and although Milton delighted in mathematics, it is apropos to note that he need have had no proficiency in this line at that day to make a fine record as a student. His practice of hard study, which had kept him at his books to the midnight hour ever since he was twelve (and to which this later failure in his eyesight is undoubtedly to be traced), was vigorously kept up in college. He kept aloof from the rough sports of his college mates and the indulgences which were quite foreign to his tastes. And in this exclusiveness, no doubt, as well as in his bluntness and independence, lies the cause of his not gaining the general popularity to which his unique mental attainments and genial qualities of heart would otherwise have brought him. Even in his teens Milton displayed the audacious courage in the bold expression of his views that marked his later public life. He disliked and disdained the curriculum of the university and did not hesitate to say so. Before he had completed his first year, his studies were interrupted by a temporary rupture, due, it is understood, to disagreement with an imperious and narrow-minded tutor. Milton could not endure to be diverted from what he regarded as important studies to spend his precious time in such immaterial matters as composing a conventional declamation. His involuntary absence from the college was brief, however, and is generally regarded by his biographers as being due to no fault of his own. It does not seem to have been Milton's good fortune during his stay at Cambridge to have come under the direction of any instructor who was "a teacher by the grace of God."

His brilliant talents and unimpeachable conduct won final recognition from the college, and at the close of the seven years' residence, though the authorities did not elect him to a fellowship, Milton was urged to remain at Cambridge, and received every evidence of good will and appreciation.

During the seven years' stay in college, the boy of sixteen had bloomed into the man of twenty-three; and the richly furnished mind had added to the wealth in its storehouse of knowledge as part of the great life plan which Milton had ever in mind of fully preparing himself for the achievement of a great work. Intimations of what this work was to be had already been manifested in noteworthy poems written at Cambridge—"The Passion of Christ," "The Hymn on the Nativity," and others.

When he finally left the classic city in 1632, his was the greatest poetic name in the university roll already including Spenser and destined to include Dryden, Gray, Wordsworth, Coleridge, Byron, and Tennyson.

The college which in 1632 denied the great poet a Fellowship is on his 300th anniversary eager to pay tribute to his memory. The Tercentenary Milton Exhibition of the current year has attracted thousands of visitors to the room in which it is held in the Christ's college courtyard. There are photographs and portraits showing Milton at the age of twenty-one when an undergraduate, and earlier and later pictures not so well known; a catena of all the editions of Milton's works in Cambridge. These books are ranged chronologically and include editions *de luxe* and first editions as well as the rare copies of obsolete editions, comprising a complete collection of all Milton's works, both in prose and poetry.

LOSING TIME BY SAVING IT.

IT IS EASIER to be on time than to be late. It *seems* easier to be late, and so we fall into the same old trap here that the Devil uses everywhere—that of substituting seeming for fact. Many a man or a woman goes on through life without ever discovering that chronic tardiness means chronic—and unnecessary—trouble, when chronic promptness would be easier, and avert all the trouble. We think we are going to save ourselves a few minutes for something else by putting off the doing of a promised piece of work until the last, break-neck moment; but we find that this last-minute method costs us more than the few minutes we thought to gain. It does cost an effort of the will to take up work, or to start to keep an appointment, or to get out of bed in the morning, in ample time to insure no tardiness. But that is all it costs: will-power; and that cost is always gain. Whereas the costliness of being behind time is a dead loss.—*Sunday School Times.*

Church Kalendar.

Dec. 6—Second Sunday in Advent.
" 13—Third Sunday in Advent.
" 16—Wednesday. Ember Day. Fast.
" 18—Friday. Ember Day. Fast.
" 19—Saturday. Ember Day. Fast.
" 20—Fourth Sunday in Advent.
" 21—Monday. St. Thomas, Apostle.
" 25—Friday. Christmas Day.
" 26—Saturday. St. Stephen, Martyr.
" 27—Sunday. St. John, Evangelist.
" 28—Monday. The Innocents.

KALENDAR OF COMING EVENTS.

Dec. 9—Conv. Diocese of Atlanta, at All Saints' Church, Atlanta.
" 16—Special Conv. Diocese of Virginia, at Alexandria, to elect a Bishop Coadjutor.

Personal Mention.

THE Ven. A. H. W. ANDERSON, who has commenced his duties as rector of All Saints' Church, Ravenswood, Chicago, should be addressed at 2645 N. Hermitage Avenue.

THE Rev. W. H. BALL of Pawnee, Okla., has accepted work at Dundee, N. Y., under the Archdeacon, and should be addressed accordingly.

THE Rev. CHARLES E. BETTICHER has been in charge of St. Peter's Church, Phoenixville, Pa., since September 1st.

THE Rev. R. M. W. BLACK has made a change of residence from 698 St. Paul Avenue to 1609 Lamar Boulevard, Memphis, Tenn.

THE Rev. H. NORWOOD BOWNE, rector of All Faith parish, St. Mary's County, Md. (diocese of Washington), has resigned to accept a call to St. Gabriel's Church, Hollis, L. I. He will assume charge on December 1st.

THE Rev. HOWARD CADY, formerly of Little Rock, Ark., has charge of Anthony, Harper, and Freeport, in the missionary district of Salina (Kansas). His post-office address is Anthony.

THE Rev. CHARLES W. CAMP of Richmond Hill, L. I., has accepted work under the New York City Missions Society. His address remains unchanged.

THE Rev. A. S. CORBETT has removed from Sidney, Neb., to Hamilton, Ohio. He should be addressed care of Hamilton's Hotel.

THE Rev. EVERETT W. COUPER has withdrawn his acceptance of St. John's Church, Mankato, Minn., and will remain with St. John's Church, Spokane, Wash.

THE Rev. C. M. DUNHAM of St. Jude's Church, Brooklyn, has accepted an invitation to join the clergy staff of the Church of St. Mary the Virgin, New York City, and will commence his duties there the last of December.

THE address of the Rev. JOHN H. FAIRLIE has been changed from Patton, Pa., to Kane, Pa.

THE Rev. G. L. L. GORDON, rector of Fort George, Fla., and priest in charge of five missions on the St. Johns river, has been appointed by Bishop Nelson to the cure of the Church of the Ascension, Cartersville, and St. Mark's Church, Dalton, in the diocese of Atlanta, and will enter upon his new field early in December.

THE Rev. WILLIAM GRAINGER has resigned his charge at Susquehanna, Pa., and has been appointed minister in charge of the missions at Canton, Stoughton, and Sharon, Mass. The change will take effect on January 1st. His post-office address will be Canton, Mass.

THE Rev. F. H. HARDING has resigned his charge at Tarboro, N. C., to go to the Church of the Holy Communion, Charleston, S. C.

THE Rev. THOMAS N. HARROWELL of Harbor Springs, Mich., has been appointed priest in charge of the Church of the Holy Nativity, Chicago, and assumes charge December 1st. His new address is 9817 South Wood Street, Chicago.

THE Rev. EUGENE A. HEIM has resigned the rectorship of St. Mary's Church, Roland Avenue, Baltimore. The resignation goes into effect December 31st.

THE Rev. WILLIAM JOHNSON, late of Clarksville, Tenn., has entered upon his duties as rector of the Church of the Good Shepherd, Augusta, Ga.

THE address of the Rev. EDWIN T. LEWIS is changed from Englewood, N. J., to Grantwood, in the same state.

THE Rev. WALTER J. LOCKTON of Norwood, Southern Ohio, has accepted an unanimous call to Emmanuel Church, Hastings, diocese of Western Michigan.

THE Rev. WILLIAM F. LUTZ has accepted temporary charge of St. Stephen's Church, Norwood, Pa.

THE Rev. JOHN TRAPPELL MATTHEWS of the diocese of Milwaukee has been called to the rectorship of the Church of the Ascension, Gloucester City, N. J.

THE Rev. JAMES A. MCCLEARY, for many years rector of the Church of the Mediator, Edgewater, and in charge of missions in the eastern part of Bergen County, N. J., has resigned and has accepted a call to the rectorship of St. John's Church, Dover, N. J., also in the diocese of Newark.

THE Rev. O. S. MICHAEL, formerly rector of old St. John's Church, Philadelphia, has accepted a call to St. Paul's Church, San Francisco, and has entered on the work there. His address is 2599 Sacramento Street.

THE address of the Rev. D. A. SANFORD has been changed from Dixon, Wyo., to Callaway, Neb.

THE Bishop of Milwaukee has placed St. John's, Sparta, in charge of the Rev. JAMES W. SMITH, in addition to his present cure of St. Mary's, Tomah, Wis., which remains his address as before.

THE Rev. SAMUEL S. SPEAR of Atlanta, Ga., should be addressed at No. 183 East Pine Street instead of No. 220.

THE Very Rev. HENRY RUSSELL TALBOT, dean of All Saints' Cathedral, Albany, N. Y., has tendered his resignation to the Bishop, to take effect January 1st. It is understood that he will again engage in missionary work.

THE vestry of St. Paul's Church, Grand Rapids, Mich., has extended a call to the Rev. LINCOLN R. VERCOE of St. Joseph, Mich.

THE Rev. GEORGE S. VEST, rector of Ascension Church, Norfolk, Va., has been called to Christ Church, Tyler, Texas.

THE Ven. R. P. WILLIAMS, rector of Trinity Church and Archdeacon of Washington, is now secretary of the Washington diocesan Standing Committee, *vice* Canon Harding, resigned.

THE Rev. M. S. WOODRUFF of Benton Harbor, Mich., has gone for the winter with his family to his farm residence in Arkansas.

THE Rev. LIONEL A. WYE, curate of Trinity parish, Washington, D. C., has accepted a call to St. Peter's Church, Fernandina, Fla., and will leave for his new work on December 15th.

ORDINATIONS.

PRIESTS.

MICHIGAN.—On November 24th, in St. John's Church, Detroit, by the Bishop of the dioceses, the Rev. GEORGE FARRAND TAYLOR. The sermon was preached by the Rev. D. Claiborne Garrett, rector of St. Peter's Church, St. Louis, Mo. The candidate was presented by the Rev. Dr. Faber, the rector of St. John's Church, of which he has been a member for many years. Mr. Taylor, though retaining his connection with the diocese of Michigan, will, on account of his health, continue to work with Mr. Garrett, where he has been for the past year.

DIED.

FULLER.—Entered into rest, at her home 64 Hawley Street, Binghamton, N. Y., early Thursday morning November 12, 1908, ELIZABETH A. widow of the late Joel FULLER.

Peace, Perfect Peace!

GLOVER.—At Warsaw, N. Y., Thursday, November 26th, 1908, THOMAS S. GLOVER, father of the Rev. Herbert J. Glover.

"Father, in Thy gracious keeping
Now we leave Thy servant sleeping."

MEMORIALS.

JOHN BEARD JACKSON

The vestry of Calvary parish, Pittsburgh, Pa at this our first meeting since the sudden and lamented death of one of our most valued and beloved members, JOHN BEARD JACKSON which occurred on Saturday, October 31st, 1908, would record our deep sorrow, and pay our heartfelt tribute to his memory.

The press of the city, and the many financial and charitable boards and directorates in which he was a guiding spirit, have already published splendid testimonials to his character and worth; but to us, his associates on this vestry, and to this, his Church, the loss is so great and the sorrow so deep as to be beyond words.

One of our foremost citizens, his life was identified for a generation with the growth and prosperity of the city, with its true interests, its charitable institutions, and its financial and philanthropic enterprises; his well-balanced mind, his practical common sense and good judgment, his wide knowledge of affairs, and his unblemished integrity, made him a valued guardian and counsel of the most important interests; while his large-hearted generosity, his ready sympathy and his winning personality, his simplicity, sincerity, and perfect Christianity, endeared him to all who knew him as a fine type of Christian manhood.

His loss will be felt throughout the whole Church; from all parts of the country, as well as the diocese, his help was sought and was freely given. He regarded himself not as the owner, but as the trustee of his wealth, and he endeavored so to administer the trust as to be ready to give a just account of his stewardship.

From the time he became a member of this parish his interest and devotion never failed, fulfilling every duty with cheerful readiness and exact fidelity. As a member of this vestry his time, his services, and his means were given as they were needed, and this not only in large matters, as the building of this new church, in which, as a member of the building committee, he was keenly interested and bore an important part, but as well in all the details of the institutional work of the parish, it was all done with great gentleness, modesty, humility, and reverence.

We extend our sincere sympathy to his family in their sorrow; we mourn with them and we share their loss; we direct that a copy of this minute be sent to them, and also that it be published in the Church papers.

J. H. MCILVAINE,
Rector,
D. L. FERRIS,
Associate Rector,
SAM'L B. DOUGLAS,
Secretary of the Vestry.

MISS SYBIL CARTER.

At a meeting of the Sybil Carter Indian Mission and Lace Industry Association, held on November 20th, the following Minute was adopted:

MINUTE.

This Association desires to spread upon its records its deep sorrow at the death of MISS SYBIL CARTER.

Named as it was after her, formed for the prosecution of her special work, and guided by her advice and personality, this Association, more than any of the activities with which Miss Carter was connected, will feel her loss. Her devotion gave the Association birth—her memory will inspire its work. We place upon record our appreciation of her earnest Christian character and deep devotion to her chosen life work.

Her gentleness of manner and great personal charm endeared her to us all. The noble record of unselfish sacrifice to the arduous duties of her calling, and her loving insight into the needs of the Indian women and their capacity for self support, command our profound admiration, and impress us with the obligation to continue, as well as we may, the work which she has begun so well.

November 20th. 1908.

MARRIED.

TENNEY-PENNOCK.—In the Church of the Good Shepherd, Jacksonville, Fla., by the rector, the Rev. Mr. Stryker, on November 11th, Mr. JOHN FRANCIS TENNEY of Federal Point, Fla., and MISS ELLEN MARIE PENNOCK of Somerville, Mass., a grandniece of Bishop Chase, formerly of Ohio and Illinois.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, Clergymen for Western Rectorates. Stipends, $800, $900, $1,000. Apply CLERICAL REGISTRY, The JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

YOUNG CHURCH WOMAN wanted in every city to sell Christian Year Calendar; good profit. Apply immediately, Box 243, Detroit, Mich.

POSITIONS WANTED.

A YOUNG, married, energetic priest, rector of large Southern parish, wishes a charge further north. Address: CLERICAL, care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN of sunny disposition, refined and competent, desires position as companion to elderly lady. Address 511 B Street N. E., Washington, D. C.

CLERGYMAN with experience in mission field and curacy of large New York parish, excellent references, desires to correspond with Bishops or vacant parishes. Address: ENERGETIC, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

PARISH AND CHURCH.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first St., New York.

CHURCH PLANS.—If about to build, send a two-cent stamp for the booklet, "Designs and Plans for Churches." Address: MORRISON H. VAIL, A. I. A., Church Architect, Dixon, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

THE INDIANAPOLIS VESTMENT BAG may be obtained by sending $2.50 to THE INDIANAPOLIS VESTMENT BAG CO., Wheaton, Ill. Circular on request.

TRAVEL.

EGYPT, Italy, Paris, and London. Tour for young ladies, with experienced chaperone. Number limited to three. Best references. J. N., care LIVING CHURCH, Milwaukee, Wis.

LADY, experienced traveller, having highest references, social and otherwise, sailing in January for four months in Egypt, Italy, Sicily, Paris, and London, wishes to chaperone two young ladies for the trip. Terms, $2,500 each, which will include all expenses. Further information on request. Address, with references: F. S., LIVING CHURCH, Milwaukee.

EUROPE.—Organize party for 1909. Free tour and commission. Rev. GEO. F. NASON, Wilmington, Del.

FLORIDA WINTER RESORT.

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CHURCH PUBLICATIONS.

VALUABLE BOOKLETS by the Rev. T. Tracy Walsh: Why Baptize Infants? (3 cts.); Facts and Principles (3 cts.); The Antiquity of the Church of England (5 cts.). Address: THOS. WHITTAKER, Inc., Bible House, New York.

THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and $1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

1909 CHRISTIAN YEAR CALENDAR can be localized. Single copy, 15 cents. Special price in quantities to clergymen and parish societies. ANCHOR PRESS, Waterville, Conn.

REV. DR. VAN ALLEN'S Lecture on "The Falsity of Christian Science, So-called," we can supply at 11 cents each, post paid. ADDRESS, THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

WE are now ready to fill orders for the Girls' Kalendar for 1909.

The Psalms have been chosen as a basis for the Girls' Kalendar in the twenty-third year of its publication. It is hoped that the constant and daily use of a verse of the great Hymn Book of the Church may encourage a deeper study and more spiritual dependence on the teaching and guidance of the great Book of Worship.

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ORIGINAL POEMS wanted, with or without music, for new song book. Also short moral stories. Rev. W. I. PRICE, Newport, N. Y.

APPEALS.

FOR WORK AMONG THE DEAF-MUTES.

The offerings of the last Ephphatha Sunday not having come up to the amount needed for the Expense Fund, attention is asked to the Third Sunday in Advent. Its Gospel also mentions the Deaf, to whom the Church has ministered in spiritual things for many years.

Rev. AUSTIN W. MANN,
General Missionary.
10021 Wilbur Avenue, S. E., Cleveland, Ohio.

FOR MISSIONARY WORK IN FOND DU LAC.

The Benedictine Community which is doing missionary work in the diocese of Fond du Lac, and which is dependent on the voluntary offerings of the faithful, humbly beg the church at this Holy Season to remember them with their aims and in their prayers. All contributions, however small, gratefully received. Address, BROTHER THOMAS, O.S.B., Prior, The Abbey, Fond du Lac, Wisconsin.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

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A. S. LLOYD, General Secretary,
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It costs much more to live to-day than it did a few years ago. Old clergy, widows, and orphans are constantly writing us of their deprivations because of this. They would be THANKFUL for the ordinary comforts and food as of old. Make them THANKFUL, make us THANKFUL by a generous sharing of your THANKSGIVING cheer.

"God is not unrighteous that He will forget your works and labor that proceedeth of love, which love ye have showed for His Name's sake who have ministered unto the saints and yet do minister."

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Send a THANKSGIVING offering and joy and THANKFULNESS will well up in your hearts, our hearts, the hearts of those who have given their lives to the Church and to the uplift of their fellows.

ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.
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SUNDAY SCHOOL CHRISTMAS SERVICES.

We have just added a new Sunday School Christmas Service (No. 86) to our list of special Leaflets. We can also supply any of the Services of previous years, which have become so popular. They are numbered 62, 64, 72, 76, 80, and 84.

The price is at the rate of $1.00 per hundred copies, postpaid in the United States (postage charged to Canada) for any number of copies desired. Address:

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BOOKS RECEIVED.

A. R. MOWBRAY & CO. (Ltd.) London.

The Invisible Glory. Selected Sermons Preached by George Howard Wilkinson, D.D., Somewhile Vicar of St. Peter's, Eaton Square, S. W., also, Lord Bishop of Truro; and, at his death, Most Rev. the Bishop of St. Andrew's, Primus of the Scottish Church. With Preface by the Rt. Rev. the Lord Bishop of London. New Impression.

Charlotte Mary Yonge. An Appreciation. By Ethel Romanes, author of *The Life of G. J. Romanes, The Story of Port Royal,* etc.

THOMAS NELSON & SONS. New York.

The Holy Bible. Containing the Old and New Testaments. Translated out of the Original Tongues. Being the Version set forth A. D. 1611. Compared with the most ancient authorities and revised A. D. 1881-1885. Newly Edited by the American Revision Committee. A. D. 1900. Standard Edition.

THE MACMILLAN CO. New York.

The American As He Is. By Nicholas Murray Butler, President of Columbia University.

Some Notable Altars in the Church of England and the American Episcopal Church. By Rev. John Wright, D.D., LL.D., Rector of St. Paul's Church, St. Paul, Minn., author of *Early Bibles of America,* etc. With One Hundred and Fourteen Full-Page Plates. Price, $6.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

By the Christmas Fire. By Samuel McChord Crothers. Price, $1.25 net.

SKEFFINGTON & SON. London.
(Imported by Thomas Whittaker, New York.)

The Tragedy of Hosea. And Nineteen Other Sermons. Preached in St. John's Cathedral, Denver, Colorado, U. S. A., By the Dean, H. Martyn Hart, D.D., author of *The Ten Commandments in the Twentieth Century,* etc.

ADAM AND CHARLES BLACK. London.
(Imported by the Macmillan Company, New York.)

God's Lantern-Bearers. The Story of the Prophets of Israel for Young People. By R. C. Gillie, M.A., author of *The Story of Stories* and *The Kinsfolk and Friends of Jesus.* Price, $2.00 net.

GOVERNMENT PRINTING OFFICE. Washington.

Report of the Commissioner of Education For the Year Ended June 30, 1907. Volume I.

YOUNG PEOPLE'S MISSIONARY MOVEMENT. New York.

Forward Mission Study Courses. Edited Under the Direction of the Young People's Missionary Movement of the United States and Canada. *The Why and How of Foreign Missions.*

A. C. ARMSTRONG & SON. New York.

Quiet Talks with World Winners. By S. D. Gordan, author of *Quiet Talks About Jesus, Quiet Talks on Personal Problems,* etc. Price, 75 cents net.

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Matthew Strong. The Story of a Man with a Purpose. By Mrs. Francis.

LONGMANS, GREEN & CO. New York.

Christianity and Other Religions. Three Short Sermons. By S. R. Driver, D.D., and W. Sanday, D.D., Canons of Christ Church.

RICHARD G. BADGER. Boston.

The Country Band. By Henry A. Shute, author of *The Real Diary of a Real Boy.* Illustrated by Bert Sayre Groesbeck.

Wisdom for the Foolish. By Lambkin Sphinx.

E. P. DUTTON & CO. New York.

The Story of Sir Galahad. Retold from Le Morte D'Arthur of Sir Thomas Malory and the Original Stories by Mary Blackwell Sterling. Illustrations by William Ernest Chapman. Price, $1.50.

The Water-Babies. A Fairy Tale for a Land Baby. By Charles Kingsley. Illustrated by Margaret W. Tarrant. Price, $2.50.

The Chronicles of England, France, Spain, etc. By Sir John Froissart. Illustrated by Herbert Cole. Price, $2.50.

The Court-Harman Girls. By L. T. Meade, author of *Girls of the True Blue, A Girl from America.* With ten Illustrations by W. W. Rainy, R.I. Price, $1.50.

Jumbo and His Family. By Hy Mayer. Price, 50 cents.

Wild Rabb and His Bunny Friends. By John Howard Jewett. Illustrated by E. Stewart. Price, 50 cents.

Tame Bunnies and Wild, Bunn, Rabb and Pudgy. By John Howard Jewett. Illustrated by G. Stuart Hardy. Price, 50 cents.

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Warriors Brave. A Story of the Little Lead Soldiers. With Pictures by M. M. Jamieson, Jr.

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LAUREL WREATH SERIES. PRICE, 25 CTS. EACH.

Elegy Written in a Country Churchyard. By Thomas Gray. Illustrated by T. Heath Robinson.

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The Building of the Ship. By Henry Wadsworth Longfellow. Illustrated by J. Ayton Symington.

The Legend Beautiful. By Henry Wadsworth Longfellow. Illustrated by Arthur A. Dixon.

Rubaiyat of Omar Khayyam. Rendered into English by Edward Fitzgerald. Illustrated by E. Stuart Hardy.

Auld Lang Syne and Other Poems. Illustrated by Gordon Browne, R. I.

Annie and Willie's Prayer. By Sophia P. Snow. Illustrated by Rosa C. Petherick.

PAMPHLETS.

The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Theology, from the Point of View of the Professor. A Symposium From the Proceedings of the Classical Conference held at Ann Arbor, Mich., April 1, 1908

The Civic Responsibilities of Democracy in an Industrial District. Paul U. Kellogg, Director of the Pittsburgh Survey, National Publication Committee *Charities and the Commons.* An Address given before the Joint Convention of the American Civic Association and the National Municipal League, outlining some of the findings of the Pittsburgh Survey.

Program for the Fourteenth Annual Meeting of the National Municipal League and the Sixteenth National Conference for Good City Government, and the Fourth Annual Meeting of the American Civic Association, Pittsburgh, Pa., November 16, 17, 18, and 19, 1908.

Statesman, Bishop, Friend: Henry Codman Potter. 1834-1908. Address Before the Laymen of New York. Synod Hall, 16 November, 1908. Francis Lynde Stetson.

International Conciliation. Published monthly by the American Branch Association of International Conciliation. *The United States and Canada.* By J. S. Willison of "The Toronto News," October, 1908, No. II. American Branch of the Association for International Conciliation. Sub-Station 84 (501 West 116th St.) New York.

The Approach of the Two Americas. Convocation Address Before the University of Chicago, August 28, 1908. By Joaquim Nabuco, LL.D., Ambassador of Brazil, September, 1908. No. 10. Published for *International Conciliation.*

A Diary of Four Days. A Literary Contest. By Rev. Olin Hallock, Stamford, N. Y., 1908. Copies of this booklet may be obtained by application to the Rev. Olin Hallock, Stamford, N. Y. Single copy with key, 25 cents; twelve copies, with key, $1.00.

KALENDARS.

E. P. DUTTON & CO. New York.

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"Lift Up Your Heads." Psalms XXIV.
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Good Luck Go With Thee.
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The Word in Season. By Charlotte Murray.
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Mother Thoughts.
Forget-Me-Nots.
The Secret of a Happy Day.
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Prayer.
Our Burden Bearer. By Margaret Sangster.
Silent Service. By Milton.
Jesus Loves Me. Annie L. Warner.
Sympathy. By F. A. Noble.
Illustrated Christmas Cards and Booklets.

A. R. MOWBRAY & CO. (Ltd.). London.

The Christian Year Kalendar. 1909.
A Kalendar for the Home. 1909.

THE CHURCH AT WORK

DEATH OF A DEVOTED CANADIAN MISSIONARY.

THE DEATH of the Rev. F. J. Boyle, of the diocese of Quebec, Canada, well known throughout the Magdalen Islands and along the Gaspé coast, took place in the middle of November. For twenty-nine years he ministered to his large and scattered charge. In Gaspé and the Islands he will be long remembered. He was the first clergyman to visit those isolated parts and his remarkable surgical skill made him a welcome visitor not only to his own people but to the members of the denominations. He built churches and parsonages all over the islands and was most zealous in his spiritual labors. Mr. Boyle retired from active work ten years ago, residing at Frampton East, near Quebec, where he died.

NON-SECTARIAN SERVICES AT A CATHEDRAL.

A NEW ARRANGEMENT made at All Saints' Cathedral, Spokane, Wash., is for so-called "non-sectarian" services in the afternoon of one Sunday in each month, to be addressed by lay speakers of any or no religious body, in an effort to reach the unchurched population. The service or meeting will be followed by an informal reception in the parish house, where the best methods of reaching strangers, and similar topics, will be informally discussed. The hope is that men who cannot be reached by the clergy may to some extent be reached in this way.

WILL CONFER WITH OTHER RELIGIOUS BODIES.

PUTTING into operation a resolution of the recent Lambeth Conference, which suggested that conferences should be arranged with representatives of other religious bodies in regard to unity, the Church Unity Society has issued a tract entitled *Conference the Way to Unity*. In this tract its members and especially its diocesan secretaries are called upon to "arrange for such friendly conferences for prayer and for discussion of mutual differences, following the recent exhortation of the Bishops assembled at Lambeth, that such meetings should take place, and the Society pledges itself to assist in arranging for such meetings in every way possible."

SUNDAY SCHOOL OF THE HOLY COMMUNION, NEW YORK, REORGANIZED.

THE Church of the Holy Communion, New York City, has received new life in its Sunday school through the fact that the rector, the Rev. Dr. Mottet, has assumed personal supervision and superintendence. He has graded it thoroughly and introduced all the text-books of the New York Sunday School Commission, the official series of the diocese. He has also introduced a training class for teachers, conducted by the secretary of the Commission, the Rev. W. W. Smith, M.D., and has invited to the class all teachers from St. Peter's, Holy Apostles', St. John the Evangelist's, and the General Seminary, as well as his own workers. Noticeable results are already manifest.

DEDICATION OF DAISY WARD OF CHRIST HOSPITAL, JERSEY CITY.

AS THE RESULT of the quiet work of *The Daisy*, edited by Miss Mary C. Barry, the entire sum of $11,000 was in hand to pay for the new extension of The Daisy Ward for sick children at Christ Hospital, Jersey City. Bishop Lines, a number of clergy, members of the hospital guilds, and friends of the institution met on Monday afternoon, November 23d, for a service of dedication. The hospital was founded by the Rev. Dr. Abercrombie in 1873, to care for the sick poor of Jersey City and vicinity. Nearly one-half of the 1,859 free patients in the last year received gratuitous treatment; several hundred patients paid a little towards their board. The hospital has felt the financial stress of the times in having more people to care for and much less money than usual for the current expenses, which amounted last year to $48,419.15. The income from donations in 1907 was only $1,786.91; in 1906, $9,006.44 was received from this source. Cash donations and bequests are needed, that the beneficient work of the hospital may go on without curtailment.

ST. MARK'S CHURCH, MINNEAPOLIS, AS PROPOSED.

FIRST SERVICE IN NEW DORCHESTER, MASS., CHURCH.

ADVENT SUNDAY meant much to the worshippers at the Church of the Epiphany, Dorchester, Mass., as there were services held for the first time in the partly completed edifice. The Epiphany is the youngest congregation in the Massachusetts diocese and now after about three years only it has so far advanced that it first bought a piece of land, then some additional property, and was finally able to build the chancel of the future church and the first floor of the parish house, which for the time being can be used in connection with the chancel. The edifice as it will eventually be represents the block concrete type of construction. The Rev. Thatcher R. Kimball has been in charge of this mission since its inception and he has done a good work, especially among the Swedes. The service on Sunday morning was full of interest for the congregation. The preacher was the Rev. Samuel G. Babcock, Archdeacon of the diocese, and at the evening service Prof. Edward S. Drown of the Episcopal Theological School was the preacher.

APPOINTMENT AT THE WESTERN THEOLOGICAL SEMINARY.

THE REV. GEORGE H. KALTENBACH has been invited to fill the chair of Professor of New Testament in the Western Theological Seminary, as *locum tenens*, to complete the unexpired portion of the present academic year. Mr. Kaltenbach, having recently returned from a three years' special study of the New Testament at Oxford and Munich, will enter upon his duties at the Western at the opening of the spring term, January 5, 1909.

CLOSING OF ST. PAUL'S CHAPEL, ELIZABETH, N. J.

ON ACCOUNT of a changed population, and the building of other churches in the vicinity, St. Paul's Chapel, supported by the clergy and people of Christ Church, Elizabeth, N. J., since its inception in 1881, has been closed and the services were suspended on the Sunday next before Advent. The building will be sold and the money used to build a new St. Paul's chapel in a more advantageous locality; the proceeds of sale will be a sacred trust fund for the new venture. The chapel Sunday school, guilds, and other organizations will be cared for at the parish church.

PAROCHIAL MISSIONS.

A TWELVE-DAY mission at St. Paul's Church, Hammond, Ind., with the Rev. W. S. Howard as missioner, was brought to a close November 24th. The mission was of such a decidedly different character from certain "revivals" recently held in the same city that it called forth editorials from the local newspapers, commending it for its freedom from sensational features and for its calm, rational appeal to the mind and heart. Mr. Howard was followed throughout the mission with ever increasing interest, and his exposition of the Church's doctrine was received most attentively by many strangers to Catholic faith and practice.

A DOCTRINAL conference for instruction in the elements of religion was held in St. Mark's Church, Oconto, Wis., from the evening of November 15th to that of the 20th, conducted by the Ven. Frederick S. Penfold, Archdeacon of Marinette. There were two celebrations of Holy Communion daily with an address at the later one, and every night a lecture. The attendance was very good, particularly on the part of non-Church people, whom the conference was designed to reach, and it is hoped much good will result.

A TEN DAYS' mission, from November 13th to 19th, was held in St. Mark's Church, Brunswick, Ga., the missioner being Archdeacon Webber. The services were largely attended by non-Churchmen. Four services were held daily, the largest attendance being as usual at night. St. Mark's has a large and devoted chapter of the Brotherhood of St. Andrew, under the direction of Mr. A. V. Wood, the president of the Georgia State Assembly, the members of which were an important factor in the work of the mission. The Rev. R. E. Boykin is rector of the parish.

THE MISSION conducted by the Rev. E. V. Shayler, rector of Grace Church, Oak Park, Ill., at St. Mark's Church, Des Moines, Iowa, November 16-22, made a deep and lasting impression upon the parish and the community. Particularly gratifying was the increased attendance at the Eucharist. On Sunday the attendance at the early Celebra-

tion was the largest in the history of the parish. The instructions were one of the most valuable features of the mission.

A VERY successful mission of instruction was held in Dayton, Wash. (the Rev. F. M. Baum, rector), by the Ven. Henry J. Purdue of Spokane, from November 17th to 22d. The church was well filled every evening, and great interest was shown. The Baptist, Disciples, and Methodist ministers of the town attended with some of their people.

TENTH ANNIVERSARY OF ST. ANDREW'S CHURCH, MILWAUKEE.

ST. ANDREW'S CHURCH, Milwaukee (Rev. George F. Burroughs, rector), celebrated its tenth anniversary on St. Andrew's Day in a very joyful manner. The effort to raise the amount of the indebtedness, which was made during several months prior to the anniversary, was entirely successful and the pledges, aggregating $4,500, were redeemable on the anniversary day. On the day previous, being

REV. GEO. F. BURROUGHS.

Advent Sunday, there were the corporate Communion and anniversary services, the rector giving the anniversary sermon in the morning and the Bishop preaching in the evening. On St. Andrew's day there was the usual early celebration and in the evening a reception in the parish house.

The first meeting held in the interest of this work was on the evening of March 3, 1898, when the late Bishop Nicholson met seven men and twenty-nine women in order to discuss with them the feasibility of moving Christ Church from its present location further west, in order that it might be central to what is now the congregation of St. Andrew's parish. The discussion proved this inadvisable and it was determined instead to form a new parish. Services began in houses and vacant buildings on Passion Sunday of the same year and the mission of St. Andrew's was organized in June. The present rector has been in charge of the work there from the beginning, as lay reader, deacon in charge, missionary, and afterward rector. The cornerstone of the church building was laid by Archdeacon Wright on October 8, 1898, an address being given by the Rev. James Slidell, rector of St. John's Church, the choirs of St. John's and St. Edmund's Churches rendering the music. Services in the church began on November 13th and the dedication service was held on the eve of St. Andrew's day just ten years ago, when Bishop Nicholson dedicated the building. In 1900 a guild hall was erected; the church was enlarged in 1906, as the gift of Mr. George Burroughs, father of the rector, in memory of his daughter. In 1903 St. Andrew's became an organized parish. Now, at the end of ten years of its career, it is entirely out of debt with a communicant list of 338. The total amount expended on the property has been in excess of $23,000. It has become an important factor in the Church life of the city.

ACTIVITIES OF THE BROTHERHOOD OF ST. ANDREW.

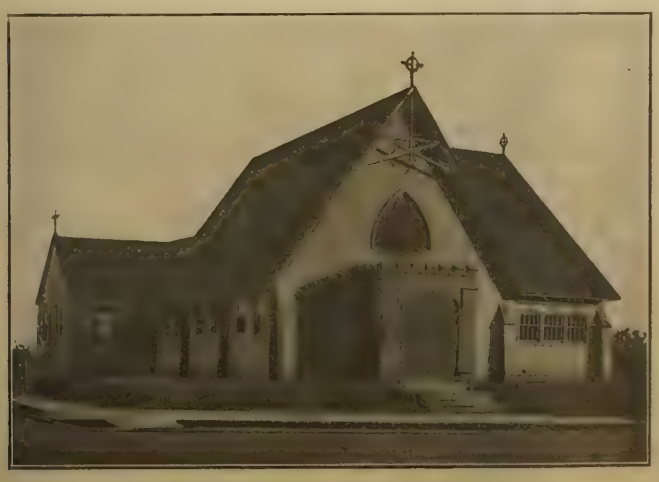
THE ANNUAL service of the Newark Assembly, B. S. A., was held in St. Paul's Church, Newark, Sunday night, November 29th. There was a large representation of laymen and a number of prominent clergymen took part. Special reference was made to the Week of Prayer, and preparation for the week was made the subject of all the addresses. Bishop Lines, Bishop Courtney, and John W. Wood, corresponding secretary of the Board of Missions, were among the speakers. The service was preceded by a business meeting. While Mr. Wood was speaking some commotion was caused by the sudden illness of two men in the congregation, who had to be borne from the church. E. J. Brockett of East Orange was the first to be overcome, and scarcely had he been carried to the chapel adjoining when William Reeves was taken ill. Both were attended by a physician who was in the church, and after being revived were taken home by friends. The concluding address was made by Bishop Lines, who rejoiced that the Week of Prayer had been taken up so widely.

ON NOVEMBER 23d the annual meeting of the Junior Local Assembly of the Brotherhood of St. Andrew was held in Trinity Church, Washington, D. C. The Bishop-elect, the Rev. Canon Harding, made the address. Officers for the ensuing year were elected as follows: President, F. G. Munson of St. Margaret's; Vice-President, O. H. Singleton of St. Michael and All Angels; Secretary, D. B. Mulholland of St. Margaret's; Treasurer, S. L. Armes of Epiphany; [illegible] Bicknell, curate of St. Andrew's.

THE ANNUAL meeting of the S[illegible] Y.) Assembly of the Brotherhood of St. [illegible]drew was held Nov. 24th in St. Paul's. Reports for the past year were [illegible] for the future was planned. The election resulted as follows: President, Earl [illegible] Schmeiser; Vice-President, Addison D. West; Secretary, Ford W. Sparrow; Treasurer, Prof. Harry C. Mason.

AN ADDRESS on the history and purpose of the Brotherhood of St. Andrew was made at All Saints' Church, Omaha, by Mr. W. A. Haberstro on Sunday morning, November 22d, and in the evening he addressed the Brotherhood at Trinity Cathedral.

THE MILWAUKEE members made their corporate Communion on St. Andrew's day at St. Stephen's Church, having held their annual Assembly meeting in the previous week at St. James' parish house. Election of officers was postponed.



ST. ANDREW'S CHURCH, MILWAUKEE.

DEATH OF PROMINENT NEW JERSEY AND VIRGINIA LAYMEN.

AFTER a prolonged illness, Mr. D. Smith Wood died at his home in Clifton Avenue, Newark, on Friday, November 27th, in the 66th year of his age. He was a widely known friend of the poor, trustee of the Hospital of St. Barnabas, vestryman and warden for many years of the House of Prayer, Newark; and latterly of Christ Church, East Orange; a deputy from the diocese to several General Conventions; a staunch, unflinching advocate of Catholic faith and practice; and a member of the Standing Committee of the diocese at the time of his demise. The funeral was held in Grace Church, Newark, on Monday morning, November 30th. The honorary pallbearers were Charles Wood of Summit, and P. T. Wood, cousins of Mr. Wood; Colonel E. A. Stevens of Hoboken, Edwin S. Gorham of New York, Matthias J. Price, Robert G. Schubarth, Daniel Noorain, and Albert Schoch. The interment was made in Mt. Pleasant Cemetery. The Rev. Alonzo L. Wood, brother of Mr. Wood, is the last of the family once so prominent in the doing of missionary, architectural, and philanthropic work from a Catholic view point in the city and diocese of Newark.

THE FUNERAL of Mr. Joseph Bryan, one of the most prominent laymen in the diocese of Virginia and in the Church at large, who died at his home, "Laburnum," near Richmond, November 20th, took place on Sunday afternoon, November 21st, from Emmanuel Church, Henrico, of which for many years he was senior warden. The Rev. Ernest E. Osgood, rector, officiated, assisted by Bishop Gibson, Bishop Randolph, and the Rev. Landon R. Mason. Among the hundreds who were present were the Governor and Lieutenant-Governor of the state, judges of the Supreme Court, clergymen of many denominations, business men and employees of many of the business places, a large number of whom were immediately associated with Mr. Bryan in his life. Bishop Peterkin and Bishop Tucker were also in attendance.

Mr. Bryan was probably, in service, one of the oldest lay members of the House of Deputies, having represented his diocese continuously for nearly thirty years. He had been for a great many years a trustee of the Virginia Seminary, and vice-president of the *Southern Churchman* Company. In his diocese he was one of the oldest members of the Missionary Committee, and the ranking member of the Finance Committee; also a member of the corporation of the Diocesan Trustees since its foundation.

OPENING OF "THE FEDERAL COUNCIL OF CHURCHES IN AMERICA."

THE OPENING session of the Federal Council of Churches in America was held at the Academy of Music, Philadelphia, on the night of Wednesday, December 2d. Over 300 delegates from all parts of the United States, representing 18,000,000 members of religious bodies, are in attendance. Among those who will speak and take an active part in the different sessions of the gathering are Bishop Whitaker, Bishop Mackay-Smith, Rev. Dr. A. S. Lloyd, Rev. Dr. F. W. Tomkins, Franklin S. Edmonds, Edw. H. Bonsall, and others representing the Church.

LAYING OF THE CORNERSTONE OF ST. MARY'S, EMPIRE, PANAMA.

THE CORNERSTONE of St. Mary's Church, Empire, Canal Zone, was laid on the Nineteenth Sunday after Trinity by Colonel Hodges, U. S. A., acting chairman and Chief Engineer of the Isthmian Canal Commission. The procession was led by the Marine Band from Camp Elliott, which also furnished the music for the entire ceremony. The address was given by the Ven. Henry B. Bryan, Archdeacon of Panama. The group around the cornerstone, as shown in the illustration, is but a small portion of the large congregation present. The edifice is the first one erected by the Church for Americans on the Isthmus outside of Panama, and represents nearly three years of heroic work on the part of Churchmen and women of Empire.

LAYING OF CORNERSTONE OF CHURCH AT EMPIRE, PANAMA CANAL ZONE.

MEETINGS OF MEN'S PAROCHIAL CLUBS.

A MEN'S parish club has been organized with 60 members at Trinity Church, Rochester, Pa. (the Rev. John Barrett, rector). Adolph Mulheim was elected president at a meeting on November 23d, Joseph Cross, secretary, and Frank Jeffreys, treasurer. The object is to be an auxiliary to the parish for work among men, the promotion of good-fellowship under Christian influences, and the development of intellectual interests of its members. Club rooms will be provided, and there will also be a death benefit feature. The rector has been made *ex-officio* member of all committees.

THE MEN of Wheeling, W. Va., held the first of what is intended to be an annual missionary conference, on Sunday evening, November 15th. Mr. Eugene M. Camp, president of the Church Laymen's Union, made the principal address at each of the three sessions. Following the Conference, the men of the city organized the League of St. Mark, which will be a part of the Union, to conduct a school for Churchmen, to teach lay readers and Church workers methods of work. This school is to run on the same lines as the ones recently organized in Baltimore and Pittsburgh.

THE MEN'S CLUB of Calvary parish, Sandusky, Ohio, held an important public meeting in the parish hall on November 27th. The Erie County Medical Society worked in conjunction with the club and two of the most prominent physicians of the city gave lectures on the prevention and treatment of tuberculosis. The meeting was attended by the mayor, city and county officials, the school teachers, and many citizens. As a direct result a movement has been started for the founding of a tuberculosis hospital in Sandusky.

THE CHURCH CLUB of Kansas City held its first meeting for this season on the evening of November 17th, at the Elm Ridge Club. The Rt. Rev. Sheldon M. Griswold D.D., and the Rev. Robert W. Patton, department secretary, were the speakers for the evening. The attendance was good and the appeals to the layman for his coöperation in general Church work and to the business man to appreciate the social and political value of missionary work were strong and timely.

THE ANNUAL banquet of the Men's Club of the Church of the Holy Apostles, Philadelphia, was held on Thursday night, November 19th, there being an attendance of about 500. Addresses were delivered by the Rev. Dr. Tomkins, Franklin S. Edmonds, Edw. T. Cattell, and Dr. Hare. Mr. George C. Thomas is president of the organization.

A MEN'S CLUB has been organized at the Church of the Good Shepherd, Chicago, with Mr. John Binns as president. Its object is the social, material, and spiritual upbuilding of the parish.

FOR RELIGIOUS UNITY IN PUBLIC SCHOOLS.

THAT ALL denominations should unite on the teaching of the fundamental principles of religious faith in the public schools of the country is the belief of Professor Walter Rand Marsh, headmaster of St. Paul's School at Garden City, L. I. Before the Church Club of Long Island, in the Diocesan House, Brooklyn, Monday night, Professor Marsh made a plea for unity in this work. The real religious training of children, Professor Marsh said, is given to them in their Sunday schools, where it should be. But, on the other hand, he contended the children could well receive a teaching of underlying ideas of religious faith in the public schools without jeopardizing their denominational training. He stated that out of 23,000,000 school children in the country about 11,000,000 children receive their religious training in Sunday schools. He said he did not advocate the teaching of the moral or the ethical question of religion in the schools, but he was heartily in favor of having the children receive instruction in the public schools such as would not tend to call forth sectarian criticisms. He said he agrees with the Roman Catholics that they should not be made to pay taxes in support of the public schools when they already support a large schooling system.

FIRST DEPARTMENT MISSIONARY COUNCIL MEETS AT BOSTON.

THE FIRST session of the Missionary Council of the First Department of the Church convened Wednesday in the parish rooms of Trinity Church. It will be recalled that this new department was created by the last General Convention and those privileged to assemble together comprised the eight Bishops of New England and the fifty-six deputies to the late convention. The two general topics for consideration were "A Stronger Support of Foreign Missionary Work of the Church" and "The Missionary Work in this Part of the Country." Each state had its particular phase of the question to take up as follows: New Hampshire, "The Degeneracy Resulting from the Exodus of the Best Blood from the Country Villages"; Vermont, the same problem, together with "Conditions Resulting from the Influx of French Canadians with their New Standards of Citizenship"; Massachusetts, "The Large Communities of Working People," "The Large Foreign Population and the Decay of the Western Massachusetts Hill-Towns"; and Connecticut, "The Decaying Villages."

More of the Council's deliberations will be given in the next issue of this paper.

THE AMERICAN SUNDAY SCHOOL INSTITUTE.

THE THIRTY-EIGHTH annual meeting of the American Sunday School Institute will be held Monday, January 18, 1909, at the Church of the Holy Apostles, Philadelphia. Bishop Woodcock and Mr. George Wharton Pepper are expected to be the speakers at the night session.

MEMORIAL AND OTHER GIFTS.

THE FAMILY of the late Roger Greenslade has just placed a handsome window to his memory in St. Paul's Church, Bellevue, Ohio (the Rev. George M. Wylie, Jr., rector. The prominent features of the window are an elaborate cross and crown exquisitely wrought in Cathedral art glass by the Pittsburgh Art Glass Co. at a cost of $400. Mr. Greenslade was one of the founders and staunch supporters of St. Paul's parish and had served as senior warden for almost thirty years.

A NOTABLE incident of Thanksgiving day at Louisville, Ky., was the gift of $1,000 and of $500 from two members of the Cathedral to place an elevator in the Church Home, and an additional sum towards the expense of operating it. For some time the Church Home Guild has been working faithfully for this object and is now rejoicing that these two gifts, with the money already in hand, make the elevator an assured fact. As many of the aged inmates of the Home are unable to go up and down stairs, the need for the elevator is obvious.

ON SUNDAY, November 8th, two white silk, hand-painted hangings for the lectern and desk of St. George's Church, Fort George, Fla., were presented and dedicated by the Rev. G. L. L. Gordon as a mark of gratitude for many blessings bestowed. The pilots and fishermen of Pilot Town, Fort George Island,

presented Mr. Gordon with a purse of money as a mark of esteem, on his leaving the diocese.

A PORTRAIT of the Rt. Rev. Nicholas H. Cobbs, D.D., first Bishop of Alabama, was unveiled at the chapel of St. John's Church, Montgomery, Ala., on November 16th. The picture is a gift of the Churchmen of the diocese and is to be hung in the department of archives and history in the state capitol. The Rev. E. E. Cobbs, a grandson of the late Bishop, officiated at the services.

ON THE feast of All Saints a marble font of great beauty and exquisite workmanship, from Tiffany's Studio, was placed in Christ Memorial Church, Pomfret, Conn. (the Rev. P. Sidney Irwin, priest in charge. It is in memory of George Lathrop and Emma Pendleton Bradley. Several other gifts have lately been presented by individual members of the parish.

MISS S. W. MAUPIN of Baltimore has presented to the historic Lamb's Creek church, in King George County, Va., a handsome silver alms-bason in memory of her sister, Miss Agnes M. Maupin.

NEW MISSION CHAPEL OPENED AT NORRISTOWN, PA.

THE NEW mission chapel of St. John's Church, Norristown, Pa. (the Rev. Charles Fiske, rector), was opened for service on Thanksgiving day. The building is of stone, in modified Gothic, and was erected at a cost of $10,000, exclusive of the cost of the land. It is situated at the corner of Marshall and High Streets and supplants the old mission house on Arch Street, which has long been inadequate for the aggressive work of the parish. It will be known as Holy Trinity and will serve the east end of the town. Already there are large congregations and a Sunday school of 175 members. This is St. John's second venture in the way of Church extension, the parish being the fostering mother of All Saints', West Norristown, which has since, under the Rev. W. Herbert Burk, grown into a large and prosperous parish, with church, rectory, and parish house of stone.

IN THE INTEREST OF MISSIONS.

THE FOURTH annual missionary mass meeting was held in Macauley's Theatre, Louisville, Ky., on the afternoon of the Sunday next before Advent. After a missionary hymn led by the combined choirs of the Cathedral, who with the clergy and visiting speakers were seated on the stage, the Creed and a few prayers were said. Bishop Woodcock, who presided, explained briefly the object of the meeting and the position of missions in the Church, declaring that "Missions are not an afterthought of the Church, but the forethought of the Mind of Jesus Christ." He then introduced Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH, who emphasized the fact that the growth of the Church and of Christian missions has been and always must be preceded by a spiritual growth. Mr. Morehouse was followed by the Rev. Dr. Beverly Warner, rector of Trinity Church, New Orleans, who, in speaking of the work of missions, especially urged the men to be more active, saying that since man had shifted to woman the responsibility of sin's entrance into the world, so on her shoulders had he seemed to leave the burden of man's redemption. The last speaker was the Bishop of Missouri. At his introduction the entire audience rose as a fitting mark of respect. The Bishop spoke in his characteristic and vigorous manner, dividing his remarks under the headings of "Gold, Grit, and Grace," all of which he considered to be necessary for missionary work, and in increasing degree of importance. All of the addresses were received with much interest and applause, the vast audience being remarkably attentive.

At the close of the addresses a generous offering was made for the apportionment, and the meeting was closed with the Benediction pronounced by the Presiding Bishop.

Monday evening the annual banquet of the Laymen's League was held at the Galt House, which was notable for its large and representative attendance from all the city parishes and missions. Speeches were made by Messrs. M. Carey Peter, Frederic Cook Morehouse, Rev. John Mockridge, and the Presiding Bishop. The Bishop of Kentucky, as toastmaster, was, as ever, in a happy vein. Miss Roberta Tyler, a prominent Churchwoman of Louisville, entertained all of the city clergy with their wives and the deaconesses at a dinner the following evening, in compliment to the Presiding Bishop.

AUXILIARY AND GIRLS' FRIENDLY SOCIETY NEWS.

A CONFERENCE of the Woman's Auxiliary was held in connection with the recent Council of the Sixth Missionary Department at Fargo, N. D. The sessions were held in the First Methodist church. Mrs. Cameron Mann presided, and there were 104 in attendance. The meeting was in the nature of an experiment, and its success may be judged by the fact that a resolution was adopted to hold the conference at the same time and place as the department council, and providing for a permanent organization. Prominent among the speakers on the various topics were Mrs. Turner of St. Joseph, Mo., Mrs. J. D. Morrison of Duluth, Miss Peabody, and Mrs. Brooks of the Valley City (N. D.) State Normal School. The success of the conference was especially pleasing in view of the fact that some of the missionary officials regarded the undertaking as a foredoomed failure.

THE ANNUAL meeting of the Girls' Friendly Society of Connecticut was held November 6th in Danbury, when officers were elected and reports made from the many Connecticut branches. There was also a meeting of the members, when Miss Kathleen Townsend of England, head of the candidate department, gave an interesting talk to the girls, and papers written by the girls were read. There was a corporate communion early the next morning.

OFFICERS have been elected by the Girls' Friendly Society of the diocese of Newark. Mrs. Henry J. Winser is president again, Mrs. Franklin Van Winkle of Paterson, vice-president, and Miss Caroline W. Colton, secretary and treasurer.

THE DIOCESAN meeting of the Junior Auxiliary of Milwaukee was held last week at the Cathedral, when the gifts of all parochial branches for Christmas boxes were received and displayed.

NEW CHURCHES AND OTHER IMPROVEMENTS.

WORK HAS progressed so satisfactorily upon the handsome new stone church building of St. Paul's parish, Akron, Ohio (the Rev. Samuel N. Watson, D.D., rector), that the service of dedication will be held some time in December, at a date to be announced shortly. The new structure is built in English perpendicular Gothic and is one of the handsomest church buildings in the diocese. It is also most advantageously located, in that it occupies, with its parish house, built some years ago, an entire triangular block, bounded by three of the leading residence streets of the city. On All Saints' day the Rev. Dr. Watson celebrated the sixth anniversary of his rectorship of this parish.

AFTER being closed for several weeks, St. Paul's Church, New Albany (the Rev. Edmund A. Neville, rector), was reopened for service on Sunday, November 22d. The church has just undergone a thorough renovation, painting and decoration. In less than two years $4,000 has been spent in improving and beautifying the property. Amongst the improvements is the installation of an electric lighting system, and above the entrance door is a large electric St. Andrew's cross. In connection with the reopening service an enthusiastic missionary service was held Monday, November 23d, when the Bishops of Missouri and Kentucky were the principal speakers.

AMONGST the recent official acts of the Bishop of Alabama was the consecration, at Pell City, of the newly completed chapel of St. Mary the Virgin, the Rev. J. H. Blacklock, rector of St. Michael and All Angels', Anniston, in charge. The mission was begun two years ago, and has grown steadily. The deed of gift was read by the warden, Mr. Sumpter Cogswell. The edifice seats 100 and is thoroughly furnished. The building was given by Mr. Cogswell and the land by his wife. Mr. George W. Pratt gave the pews and assisted in the completion of the chapel.

AT ST. JOHN'S CHURCH, Mount Pleasant, Mich., on the evening of November 12th, the Bishop Coadjutor preached an appropriate sermon on "The Everlasting Gospel," and at

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the close of the service blessed the new chancel furniture. Alterations made to the church consist of an addition of 15 feet to the chancel, a vestry room 22x12 feet, the new chancel furniture (which was produced from designs made by the rector, the Rev. Charles F. Westman, and made in Mount Pleasant), and a furnace. The total cost was $1,800.

A NEW church building is being erected in Colville (missionary district of Spokane) by the few communicants of that farming community. It is a frame building 50x25 feet. They expect to have it completed by Christmas, and dedicated to St. John the Divine. The Archdeacon is in charge there.

SATISFACTORY progress is being made of the work of erecting the new edifice for St. John's Church, Cuyahoga Falls, Ohio (the Rev. Wm. M. Washington, Ph.D., rector), and it is hoped that the first services can be held in the completed building on Easter Day.

AN ALTAR, with reredos, credence, and Bishop's chair were recently installed and blessed at Christ Church, Fairmount, W. Va. The altar was given by the Altar Guild of the church.

DEATH OF REV. DR. HAYES.

THE SAD NEWS is received of the sudden death at noon on Advent Sunday of the Rev. Charles Wells Hayes, D.D., warden of the DeLancey Divinity School, Geneva, N. Y., in his eighty-first year. Dr. Hayes was a graduate of Hobart College, from which he took successively the degrees of B.A., M.A., and S.T.D. He was ordained deacon in 1852 by Bishop Chase and priest in 1853 by Bishop DeLancey. Until 1867 his work was in various rural parishes in Western New York, after which time and until 1880 he was canon of the Cathedral at Portland, Me., and chaplain to the Bishop of that diocese. Returning to Western New York, he was rector at Westfield from 1880 to 1893, and in the latter year became professor and librarian at the DeLancey Divinity School. Since 1902 he has been warden of that school. Dr. Hayes is the author of the extensive *History of the Diocese of Western New York*, and of a number of lesser works in history and geology.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Fall Meeting of the Birmingham Convocation.

THE FALL MEETING of the Birmingham Convocation was held in St. Peter's Church, Talladega (the Rev. E. G. Hunter, rector), November 23d, 24th, and 25th. The sessions were opened by an address on woman's work, by Mrs. Susan T. McWilliam, president of the Alabama Branch of the Woman's Auxiliary; and it is purposed to make the meeting of the Woman's Auxiliary in each Convocation a part of the Convocational system. Amongst the topics discussed were "Our People and Our Literature," "The Sunday School and Its Possibilities," and "The Value of Sociability as a Factor in Church Progress." The next meeting is appointed to be held at Jacksonville, the date to be determined later.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Notable Confirmation Class at Calvary Church, Syracuse — Work Planned by Syracuse Sunday School Institute—Notes.

A CLASS recently confirmed at Calvary Church, Syracuse, N. Y. (the Rev. Walter E. Jones, rector), consisted of 19 adults and 30 children, among them being 3 former Lutherans and 2 Roman Catholics. Four members had been baptized in the Roman Church and several nationalities were represented.

THE EXECUTIVE COMMITTEE of the Syracuse Sunday School Institute has planned for winter and spring lectures. Among the speakers will be Mr. William L. Widdemer of All Saints' Cathedral, Albany, Archdeacon Cooke, Archdeacon Meade of Pittsburgh, Pa., and the Rev. F. C. Smith, Boonville, N. Y. Through the efforts of the Institute the Diocesan Commission will formulate a plan for a training school for Sunday school teachers, and will issue certificates to those passing satisfactory examinations.

THE FIRST anniversary of the Royal Order of St. Maximus was celebrated by the members of Patmos Castle, No. 1, connected with the Church of St. John the Divine, Syracuse. The order was founded a year ago by the rector, and has a large membership, including members from six parishes. During the past year six have been brought to baptism through the order and a family of five are being prepared for baptism as the result of the efforts of the son who joined the order when it started.

GEORGIA.

F. F. REESE, D.D., Bishop.

Resignation of the Rev. Dr. Strong from the Standing Committee.

THE REV. DR. STRONG has felt compelled by reason of the pressure of parochial work to resign his presidency of and membership in the Standing Committee. The Rev. Chas. T. Wright of Albany has been elected president and the vacancy in the membership has been filled by the election of the Rev. S. B. Carpenter of Augusta.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Rev. Robert Talbot Celebrates a 25-Year Rectorate at Trinity Church, Kansas City —Bishop Suggests Midwinter Convocation.

THE REV. ROBERT TALBOT, rector of Trinity Church, Kansas City, is celebrating the twenty-fifth anniversary of his rectorship. The Bishop of Nebraska preached an appropriate sermon on the morning of the First Sunday in Advent and the vestry extended a reception to Mr. Talbot, his family, and friends on Tuesday evening, December 1st. The Bishop and the clergy of the city had luncheon with Mr. Talbot on St. Andrew's day and a suitable testimonial was presented to him as marking the respect and regard in which he is held.

THE BISHOP has just issued a letter to the clergy of the diocese, in which he suggests a midwinter convocation. The objects of such a gathering are "brotherly intercourse and acquaintance, the deepening of our spiritual life, conference about matters of common interest to us as workers in this trans-Mississippi field, and one or two public services or missionary meetings."

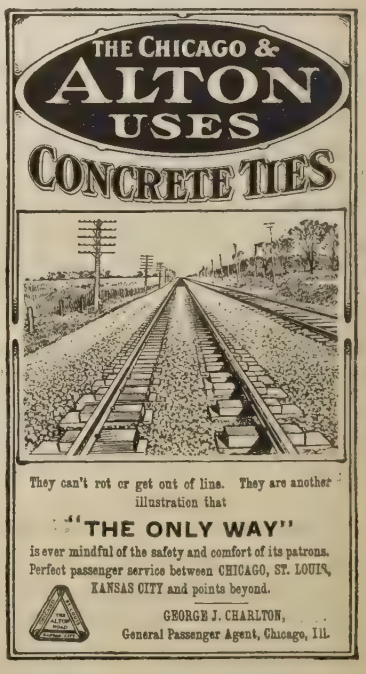
LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Six Years' Work of Rev. P. St. George Bissell at Freeport.

THE SIXTH anniversary of the incumbency of the priest in charge of the Church of the Transfiguration, Freeport, N. Y., the Rev. Pelham St. George Bissell, was observed Sunday, November 22d. During this period there has been marked progress in finances, membership, spiritual strength, and in organized association work. A new rectory has been built, electric lighting has been installed; new oak pews and chancel furniture provided; in all costing $9,000. The mission is fourteen years old.

THE BISHOP of British Honduras, who has just arrived in this country from London,



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en route to his diocese in Central America, preached at the evening service in St. Bartholomew's Church, Pacific Street and Bedford Avenue, Brooklyn, last Sunday.

MASSACHUSETTS.
WM. LAWRENCE, D.D., LL.D., Bishop.

Progress at St. John's Church, Jamaica Plain, Boston—Sixty-fourth Anniversary of the Church of the Advent, Boston—Personal.

ST. JOHN'S CHURCH in the Jamaica Plain section of Boston has started in on a new era of prosperity. The rector, the Rev. Thomas R. Campbell, on a recent Sunday made it plain to the congregation what he hoped to do by way of making the parish an influence for good in the community. He has reorganized the girls' and women's and boys' clubs and parish organizations and each and all of them are starting off well. With the consent of the vestry the chapel was turned into a room for social purposes by the removal of the altar fittings. By way of attracting the people there is to be a special musical service one Sunday evening a month. Meantime the Sunday morning services are getting to be largely attended and there is a cordial coöperation between the parishioners and rector which augurs well for the future of what is one of the best parish plants in the diocese.

ON ADVENT SUNDAY the Church of the Advent, Boston, celebrated its sixty-fourth anniversary, the rector, the Rev. Dr. van Allen, preaching at both the morning and evening services. The day also marked the anniversary of the coming to the parish of the organist, S. B. Whitney, and also the assuming of the rectorship of Dr. van Allen. At the evening service Dr. van Allen made an address on the subject "The Story of This Parish."

THE REV. ARTHUR KETCHUM, now of New York, well remembered for his splendid work at St. Mary's Church for Sailors in East Boston, has declined the call to Christ Church, Quincy, lately vacated by the Rev. William E. Gardner, who took St. James' Church, Cambridge.

MINNESOTA.
S. C. EDSALL, D.D., Bishop.

St. Paul Churches Unite in Missionary Service—Raising Money for the Sheltering Arms.

ON SUNDAY, November 22d, all the churches in St. Paul met in the Church of St. John the Evangelist for their annual missionary service in behalf of Church Extension in the city. There were upwards of two hundred choristers present. The address was made by the Assistant Bishop of South Dakota.

THE NEW church at Delano was so far completed as to be opened for services on Sunday, November 22d, by the Bishop of the diocese, assisted by the priest in charge, the Rev. C. E. Hixon. The congregation taxed the capacity of the church and a class of twelve was confirmed.

THE DIFFERENT parish churches in Minneapolis have been loaned the use of the former Minneapolis Club House for a month for the purpose of giving noon-day lunches for the benefit of the "Sheltering Arms." It is expected that about $1,500 will be cleared for the building fund of the new home it is hoped soon to erect.

MICHIGAN.
CHARLES D. WILLIAMS, D.D., Bishop.

Change in Management of the Diocesan Paper.

WITH THE Thanksgiving number, the *Detroit Churchman* passed under the editorial control of the Bishop. It has been an excellent diocesan paper, though never, strictly speaking, a diocesan organ, which it now becomes.

NEWARK.
EDWIN S. LINES, D.D., Bishop.

A Quarter Century of Work at Christ Chapel, Harrison, Celebrated — Meeting of the Newark Clericus.

THE TWENTY-FIFTH anniversary of the occupancy of the present edifice of Christ chapel, Harrison, was celebrated last Sunday. At 8 o'clock in the morning a Communion service was held; at 10:30 the principal service of the day took place. The Rev. William J. Tilley read the sermon preached by the Rev. Dr. James Houston Eccleston, then rector of Trinity Church, Newark, a quarter of a century ago. The sermon was printed in the Newark *Journal* at the time the church was formally opened. The theme had to do with making the church a home, and it was pointed out that the Church was what the members made it. A reunion service of the past and present Sunday school teachers and pupils was held at 3 o'clock. The service at 7:30 o'clock in the evening was also largely attended.

AT THE monthly meeting of the Newark Clericus, held on Monday, November 23d, the Rev. Professor Hayes of the General Theological Seminary read a paper on "Religion Without God." An animated discussion followed. The members adopted resolutions of congratulation to the senior priest of the diocese, the Rev. Joseph H. Smith, and a committee, consisting of the Rev. John Keller, secretary of the diocese; Rev. C. S. Abbott, rector of Christ Church, Belleville; and Rev. J. W. Van Ingen, rector of St. Stephen's Church, Millburn, was appointed to prepare and forward an appropriate letter to the venerable presbyter on his ninetieth birthday.

FATHER AND SON

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"After two months on this diet he had nearly regained his normal weight. He took out-door exercise, and got plenty of sleep. He has no more trouble with his stomach, and can eat anything.

"These results induced us to try Grape-Nuts on our six-months baby, who from birth had been puny. Nothing seemed to agree with him, although we tried the whole list of Infant Foods.

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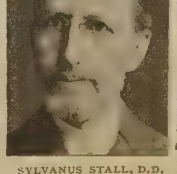

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NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Mission Organized at Wenonah.

A NEW WORK to be known as All Saints' mission has been organized at Wenonah, N. J., where the Church has not hitherto been represented. It is in charge of the Rev. G. Livingston Bishop, who has charge also of St. Barnabas' Chapel, Mantua, about a mile distant. Services at Wenonah are being held on Sunday mornings in a rented hall. Methodists and Presbyterians are the only religious bodies already represented in the place. Situated there is the Wenonah Military Academy, the head of which is a Churchman.

OHIO.

WM. A. LEONARD, D.D., Bishop.

"Home-Gathering" Planned by Christ Church, Kent—Notes.

CHRIST CHURCH, Kent (the Rev. William M. Washington, Ph.D., priest in charge), has completed the seventieth year of its organization. The church building is the oldest in town and was consecrated by the Rt. Rev. Charles Pettit McIlwaine, D.D., in 1838. It is planned to celebrate the event by having a home-gathering of the former members of the congregation, with appropriate services.

THE REV. FRANK ROUDENBUSH, rector of St. Paul's Church, Fremont, was elected Grand Prelate at the recent conclave of the Grand Commandery of Ohio Knights Templar in Cincinnati.

THE BISHOP has issued a circular letter to the clergy, urging the necessity of taking up work for the $5,000,000 pension fund, and requesting their contributions and those of the laity.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Thanksgiving Benefaction of the Philadelphia City Mission — Highland Park Mission Occupies its New Parish Building — Twenty-fifth Anniversary of the Rev. Samuel Upjohn, D.D., at St. Luke's Germantown—Other Interesting Items.

THROUGH the generosity of the members of the Church Club and other liberal Churchmen of the diocese, the Rev. Dr. Duhring and his staff of assistants at the Philadelphia City Mission were enabled to provide ample Thanksgiving dinners to 250 families, representing 1,250 souls. Besides this, dinners and cheer were provided the inmates of the Home for Consumptives at Chestnut Hill, the James C. Smith Memorial Home at Oakbourne, the Galilee Mission, and other minor institutions.

THE NEW MISSION at Highland Park, in the Chester Convocation, occupied its new parish building on Sunday, November 15th, when services were conducted by the Dean, Rev. Francis M. Taitt of Chester. The Rev. Messrs. Scott of Media, McBee of Lansdowne, Conger of Radnor, and Armstrong of Wayne were also present and made addresses. The building, which is of stone, two stories high, and measures 26x52 feet, is situated in a growing and most desirable neighborhood and a promising future for the work of the Church is assured.

THE REV. SAMUEL UPJOHN, D.D., observed the twenty-fifth anniversary of his rectorship at St. Luke's, Germantown, on the first Sunday in Advent. Special observances of the same event were held on the Monday, Tuesday, and Wednesday following. Dr. Upjohn has done a good and lasting work for the Church at large as well as in his own parish as a vigorous and fearless champion and upholder of the "Faith once for all delivered to the Saints."

THE FOURTH annual service of the Church Choral Society of Philadelphia was held at Holy Trinity Church on Wednesday evening, December 2d, when selections were rendered from the works of Gibbons, Blow, Kent, Attwood, Stainer, and Schubert.

THE TWENTY-SIXTH anniversary of the Italian church, L' Emmanuello, at Eleventh and Christian Streets, Philadelphia, was observed on Sunday, November 22d, addresses being delivered by the new rector, the Rev. Father Della-Cioppa, and the Rev. Dr. Duhring, Dean of the Southern Convocation.

OFFERINGS were taken in all of the churches of the diocese as usual on Thanksgiving Day towards the maintenance and support of the Episcopal Hospital, which ranks as one of the finest institutions of its kind in the country. The hospital has been in existence for fifty-six years, and during the past year cared for 28,640 patients, irrespective of creed or color.

IT WAS erroneously stated last week that the Bishop Coadjutor of Fond du Lac addressed the Clerical Union at their meeting of November 24th. Bishop Weller was unfortunately taken ill and was unable to fulfil his appointment. The Bishop of Milwaukee, who was in Philadelphia at the time, addressed the gathering.

IN THE NOTICE of the Rev. Joseph Hicks Smith, printed last week, the information might have been added that Mr. Smith was from 1846 to 1855 rector of Calvary Church, Northern Liberties, Philadelphia.

MR. CLINTON ROGERS WOODRUFF (layman of St. Clement's) made an able address on behalf of the Christian Social Union, of which he is the president, at the chancel steps of the Church of the Ascension, Philadelphia, on Advent Sunday night, in place of any sermon. An after-meeting was held in the parish building, in which Mr. Woodruff made a brief explanation of the objects of the organization.

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SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Rev. Austin W. Mann Addresses Pupils of Ohio Deaf-Mute School.

ON SUNDAY afternoon, November 22nd, in the chapel of the Ohio School for Deaf-Mutes, the superintendent introduced the Rev. Austin W. Mann to the 400 pupils from all over the state. Manual signs were used in making the introduction. The subject of Mr. Mann's talk to the pupils was Prayer.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

Church of the Good Shepherd, Forest Hill, Opened for Service—Sunday School Institute Meets at Norfolk.

THE NEW CHURCH of the Good Shepherd, at Forest Hill, Chesterfield County, Va. (the Rev. M. C. Daughtrey, minister-in-charge), was formally opened for divine service on Sunday morning, November 15th, by Bishop Randolph. After the sermon, Bishop Randolph confirmed fifteen persons, nearly all adults, and many of them formerly connected with various denominations. The building is constructed of colonial bond brick, of Gothic architecture throughout; is handsomely furnished in antique oak, and will seat 225 persons. It is comfortably heated, and supplied with electric lights. It is proposed to install a large pipe organ at no distant day.

THE SUNDAY SCHOOL INSTITUTE of Norfolk Convocation met in Trinity Church, Norfolk, Va., November 13th. The address was by the Rev. Joseph B. Dunn of Suffolk. A paper, "The Rector's Duties in the Sunday School, from a Layman's Standpoint," was read by Mr. H. N. Castle. A paper on "Some Bible Class Methods" was read by Mrs. Frank W. Darling of Hampton, and there was an open discussion on "How to Celebrate Easter and Other Special Days in Our Sunday Schools." At the afternoon session an address was given by the Rev. Herman L. Duhring, D.D., of Philadelphia, secretary of the American Church Sunday School Institute, who, at 7:45 P. M., also addressed a Sunday school mass meeting.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

The Bishop's Visit to the Coal Fields.

THE BISHOP has returned from a second visit to the coal fields in the extreme south of the diocese. During these visits he has preached in twenty-five places where we have no church or mission. The congregations varied from 4 to 150, the services being in some places held in Methodist and Presbyterian buildings kindly lent to the Bishop. In several places visited there is no place of worship of any denomination. In five places candidates for Confirmation were presented by the priest missionary. Through the work of the two priest missionaries during the past year, 175 communicants, of whom the Church had no knowledge, have been found among the miners and in small towns.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Special Prayer for a Bishop Coadjutor.

THE BISHOP has issued a special prayer for the selection of a fit person to be called to the office and work of a Bishop, with the request that it be used at all public services in the diocese until December 16th 1908, when the selection of a Bishop Coadjutor will be made.

WASHINGTON.

Meetings of the City Clericus and the Churchman's League—Personal.

AT THE last meeting of the Washington Clericus, at the residence of the Rev. J. A. Aspinwall, Canon Bratenahl was the essayist and presented an excellent paper on "St. Joseph of Arimathea, Britain's Patron Saint. A committee was appointed to devise ways and means for holding in some large hall in the city lectures on Church History during the winter. Dr. C. Ernest Smith is chairman of the committee, and his colleagues are the Rev. Messrs. W. G. Davenport and W. J. D. Thomas.

MONDAY NIGHT, November 16th, the regular meeting of the Churchman's League was held at the Highlands. The Bishop of Cuba addressed the league on "The Future of Cuba." The Bishop-elect was the central figure, however, and made a most happy speech which made him known, to those not hitherto intimate with him, in a new light

THE REV. A. S. JOHNS, rector of Christ Church, Southeast Washington, was severely injured recently by a fall in the Cathedral School for Girls, and has been unable to ateend to any of his duties since then.

CANON DEVRIES has been elected secretary of the Cathedral Chapter to succeed Gen. J. M. Wilson, who becomes chairman of the building committee.

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Boys' Club Inaugurated at Grace Church, Grand Rapids—Phenomenal Increase in Sunday School Attendance at Coldwater—Deaf Mute Services.

THE CHOIR ROOMS of Grace Church, Grand Rapids, have been prepared for a boys' club for lads about 14, numbers of whom now live in the immediate vicinity of the church. A free day-kindergarten for a few hours each day has also been started in these rooms. It is hoped that this movement will soon result in the building of the much needed parish house, a lot for which was purchased last year.

THE SUNDAY SCHOOL of St. Mark's, Coldwater, has increased the past month from 57 to 117 scholars, due to the personal visits of the teachers to the homes of the city where children attended no Sunday school.

AFTER filling appointments at St. Alban's mission for deaf-mutes, Indianapolis, on Sunday, November 15th, the Rev. Austin W. Mann left for Kalamazoo in time for a service at Ascension mission of St. Luke's parish in the evening. On Tuesday evening, at St. Bede's mission, St. Mark's Cathedral, baptism was administered to a deaf-mute woman.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Seventieth Anniversary of St. Luke's Church, Brockport.

THE SEVENTIETH anniversary of the founding of St. Luke's Church, Brockport (Rev. W. H. G. Lewis, rector), was celebrated on All Saints' Day, the rector preaching the historical sermon. St. Luke's Church was founded November 1, 1838, the first service being held in the house of Mrs. Delphia Corneson. In 1845 the parish secured a building for its use and in 1855 the present edifice was erected, the rectory and parish house being since added.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Ohio Valley Sunday School Institute.

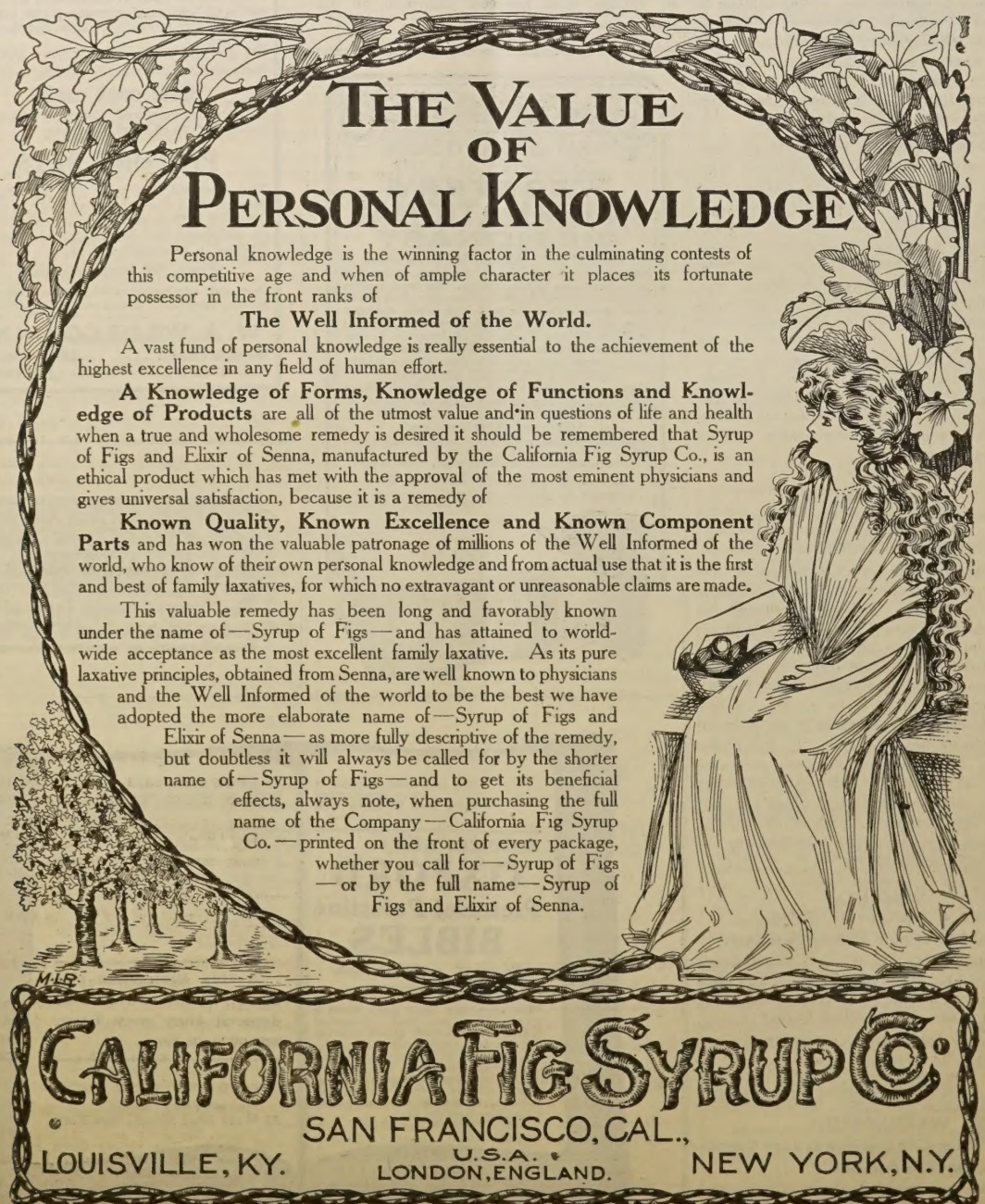
THE Ohio Valley Sunday School Institute met at St. Ann's Church, New Martinsville (the Rev. Upton B. Thomas, rector), on Tuesday, November 17th.

CANADA.

Items of Interest About the Work of the Sister Church in the Dominion.

Diocese of Ontario.

BISHOP MILLS has arranged to hold a general ordination in St. George's Cathedral, Kingston, on the Second Sunday in Advent.—ST. PAUL'S CHURCH, Marmoria, has been greatly improved.—THE OFFERINGS in St. Paul's Church, Kingston, for the funds of the General Missionary Society, the first week in November, were the largest ever given in the parish. The church has recently been restored and now looks very well. A good deal



of old indebtedness has been paid off too, and the parish seems to be in a very flourishing condition. Archdeacon McManne, of St. James' Church, Kingston, has retired from active work; he has been for twenty-two years rector.

Diocese of Toronto.

ST. STEPHEN'S CHURCH, Toronto, celebrates its fiftieth anniversary by special services beginning November 29th, and lasting over the octave. The Very Rev. Frank Dumoulin, D.D., Dean of Trinity Cathedral, Cleveland, Ohio, will preach at both services December 6th.—ARCHBISHOP SWEATMAN left Toronto, for a visit to Brooklyn and Long Island, November 20th. He has appealed for the sufferers in the forest fires at Fernie, British Columbia, and especially for funds to rebuild the church and replace the furniture.—AT THE octave of the celebration of the dedication festival of the Church of St. Mary Magdalene, Toronto, November 15th, Archdeacon Sweeny preached at evensong.—AN ANGLICAN club has been recently formed among the women students of Toronto university, who will be ready to give any assistance needed to the deaconesses of the Church of England Deaconess' House, Toronto.—THE NEW rector of All Saints', Peterborough, was inducted November 6th, by the Ven. Archdeacon Warren, representing Archbishop Sweatman. The Rev. Principal O'Meara, of Wycliffe College, Toronto, was the preacher on the occasion.—AT THE October meeting of the Diocesan Board of the Woman's Auxiliary in Toronto, Mr. Dobie, missionary from Qu'Appelle, gave an interesting account of St. Chad's Hostel, in that diocese. Speaking of the wonderful growth of the population, he said at least twenty more clergy were needed, and mentioned that of the sixty-five now at work, only three were Canadians. Bishop Duvernet, of Caledonia, has been visiting his old home in Toronto.

Diocese of Rupert's Land.

THERE WAS a large attendance both clerical and lay at the dedication of St. Margaret's Church, Winnipeg. Archbishop Matheson was present and Archdeacon Fortin preached the special sermon.—AT THE OPENING of the new St. Luke's Church, on the Indian Reserve at Oak River, November 5th, the Second Lesson was read in the Dacota language. A number of the clergy were present, but Archbishop Matheson was unable to come.—THERE WAS a good representation from the city parishes in Winnipeg, November 7th, at a meeting to consider the best means of raising the desired sum of $171,000 for missions in connection with the Laymen's Missionary Movement.—THE REV. G. H. SOMERVILLE of Waupun, Wis., a member of the Society of Mission Clergy, will hold a mission in Nepawa for eight days, beginning December 3d.

Diocese of Moosonee.

IN A letter from the secretary of the diocese, the Rev. E. J. Peck, he thanks the Woman's Auxiliary of Huron for the aid they have given to work among the Eskimo, a branch of work which he thinks will ultimately appeal with very great force to Canadians.

Diocese of Ottawa.

AT THE celebration of Holy Communion, with which the conference of the rural deanery of Stormont was opened in Cornwall, November 5th, Bishop Hamilton was celebrant. The Bishop's conference with his clergy was held in the rectory of Trinity Church, Cornwall. A meeting of the Woman's Auxiliary of the deanery was going on at the same time in the parish hall, where the clergy and delegates were entertained at lunch and tea by the ladies of the parish.—A COMMITTEE to coöperate with the organization in connection with the Laymen's Missionary Movement was appointed in St. John's parish, Ottawa, the second week in November. They hope to raise $1,000 for missions in the parish.

Diocese of Calgary.

ONE OF THE questions to be discussed at the meeting of the chapter of the rural deanery of Calgary, which met at High River, November 10th, was the programme for the clerical conference of next year. It has been found that the work of the diocese has increased so much that a new deanery will have to be divided off from the old.

Diocese of Kootenay.

ABOUT $1,000 remains to be subscribed for the endowment of the Bishopric, and great efforts are to be made to complete the needed sum by the end of next year. It would be a great stimulus to Church work if the diocese could have a Bishop of its own with headquarters at Nelson.

Diocese of Fredericton.

AT ST. LUKE'S Church, Woodstock, on Sunday morning, October 15th, a beautifully designed and executed reredos in loving memory of the late Archdeacon Neales, who for nearly forty years was rector of the parish, was dedicated by Archdeacon Newnham, rector of Christ Church, St. Stephen. The preacher paid an eloquent tribute to the late rector.—THE ANNIVERSARY services of the Church of England institute were held in St. John on Friday, the 13th ult., when the Holy Eucharist was celebrated in Trinity Church in the morning and evensong sung at St. Paul's (Valley) Church, in the evening, when the preacher was the Rev. A. W. M. Harley, M.A., of King's College, Windsor, N. S. The offertory was devoted to the funds of the institute.—THE REV. CANON SMITHERS, first occupant of the Bishop Medley Missionary Canonry in the diocese, is a son of the late George T. Smithers and was born in Halifax, N. S., having been educated at Halifax High School, King's College, Windsor, N. S., and then Dalhousie College, from which he graduated B.A. in 1899 and took his M.A. at King's College in 1901. He was ordained deacon in 1890 and admitted to priest's orders in 1891. In 1890 he took charge of Waterford and St. Mark's, N. B., and in 1898 all of Albert County, where he was instrumental in the erection of three churches.

MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

A History of English Cathedral Music, by John S. Bumpus (London: T. Werner Laurie. New York: James Pott & Co.). The author of this work is well known to ecclesiastical musicians through his interesting book "Organists and Composers of St. Paul's Cathedral." His new "History of English Cathedral Music" deserves a place as companion to the other work in every organist's library. It covers in a concise and readable form all of the important periods of Anglican Church

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music, from the time of Edward VI. to the latter part of the nineteenth century.

The work is published in two volumes, the first beginning with the foundation of the Cathedral Service, and ending with the time of Dr. Greene.

The second volume covers the time from Dr. Boyce to Sir Frederick Ousley.

In speaking of Merbecke and Archbishop Cranmer, the author gives a lucid account of the musical framework of the Church services as they were performed in 1549-1550. There is much matter here of historical importance that is too often forgotten by organists, if indeed it is ever learned. If the foundation and early characteristics of the choral service were more generally studied, not only by musicians but by clergymen as well, many inconsistencies and musical abuses that are now prevalent would disappear. Passing on to the Post-Reformation and Elizabethan periods, there are full and instructive accounts of such composers as Tallis, Tye, Redford, Byrd, Farrant, Patrick, Strogers, Whyte, Mundy, Morley, and Bull.

There is a chapter on the Interregnum, and the condition of music after the Restoration, followed by two chapters on Cathedral music during the first half of the eighteenth century.

The second volume begins with Dr. Boyce, includes the composers of the Georgian period, and gives a full review of the music of the nineteenth century. There are excellent portraits of the more prominent musicians, and of several of the cathedrals, and the work is well printed in large type, restful to the eye. The author gives a great many interesting anecdotes, and various side lights upon musical history that the reader would never come across elsewhere.

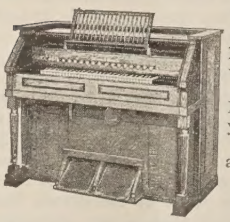
On the whole we know of no work of such general and practical value to organists, choirmasters, and clergymen, who wish to study the field of Anglican music in a compact and convenient form.

We particularly recommend the book to organists in this country who have received their training here, or in Germany and France, who are too often inclined to neglect the historical study of the Anglican Choral Service, and who frequently seem to forget that the so-called "Protestant Episcopal" Church inherits *all* of her musical customs (that have any traditional value) from the Church of England. We are not disposed to criticise so useful a book, but we wish the author had outlined the causes of the decadence and restoration of the Choral Eucharist. There is no mention made of the influence of the Oxford Movement upon music, and in the chapter including the life and work of Sir Frederick Ouseley (a vigorous pioneer in the revival of choral Communion) there is silence on this highly important subject. G. E. S.

THE MAGAZINES

THE QUARTERLY magazine of the Hartford Theological Seminary, the *Seminary Record*, besides the usual voluminous book reviews, contains an interesting article by Prof. L. B. Paton on "The Social Problem in Israel in the Time of the Prophets," which was delivered as an address at the opening of the year at the seminary, September 30th, and a sketch of "University Life in Holland," by Dr. J. M. de Groot.

THE CHRISTMAS number of *Scribner's Magazine* displays great wealth of both reading matter and illustration. Short stories suited to the season are numerous. Notable among the poetry are productions of George Meredith and Sir Rennell Rodd. An artistic feature is a series of pictures by Alonzo Kimball, illustrating Sheridan's famous toast in "The School for Scandal."



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